

SHORT HISTORY
OF THE
DUNGARPUR STATE
OR
WESTERN BAGAR.

From the earliest times to year 1909 A.D.

PUBLISHED BY
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AND
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CALCUTTA.

Presented to Rai Bahadur S. G. D. S.
Gopinathji Salabha M.A. Member of
the State Council etc, etc with
best respects for his kind opinion



HIS HIGHNESS RAI RAYAN MAHARAWAL
SHRI BIJAY SINHA JI BAHADUR,
Present Ruler of Dungarpur.
Ascended Gaddi on 13th February 1895.

BANASTHALI VIDYA

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PREFACE.

A Historian, unless he be a genius, has but a light task to accomplish. All that he is expected to do is to pick up the scattered pieces of information wherever he may come upon, and then to string them up into a readable whole; such a task, the writer believes, requires no very high and special talents but only a bit of common sense.

Holding such views, the writer of the following pages can not be expected to produce a work of any scholastic pretensions or of ambitious character. It is, therefore, neither a complete nor perhaps authentic History of Dungarpur which is now presented to the public. It is a work of much humbler kind and contains little which the writer would call his own. Todd's Annals of Rajas than, that rich mine of valuable information regarding Rajputana and Rajput States, the Waqai Rajputana, another useful work on the History of Rajputana by M. Jwala Sahaiji: the Lives of Rana Sanga, Rana Udai Sinha and Rana Pratap; and Tarikh Prashasti by M. Debi Prasad of Jodhpur, the living authority on the History of India during the Islamic period were freely laid under contribution in compiling these pages, while the Manuscript copy of Tarikh Dungarpur by Moulavi Safadar Hussain, and Ithas Dungarpur by Pandit Shri Ramji Dikshit, B.A., F.R.A.S., formed the ground work of the book. Besides these, Dungarpur Gazetteer and some Persian Histories were also consulted.

There are some controversial subjects which have purposely been left out. The History of ancient India is yet in a nebulous state. New theories are advanced every now and then only to be thrown into the background later on—or rather to be taken to pieces and absolutely forgotten—the moment some hitherto undiscovered inscription or hidden stray coin is turned up in course of researches that are going on in various parts of the country. The inscription may be fragmentary, yet a single word therein, is potent enough to give birth to fantastic—shall we say inferences—or rather—theories that easily engulf the most cherished notions of people within its fatal sweep. It has taken ages, millions and millions of years for a nebula to cool and throw off Solar systems. The nebulous history of ancient times must take at least a few generations before it is crystallized into certain historical facts. Till it is done it is not of much use to take up any theory and trumpet forth its being. For, the day may not be long distant when it may share the fate of its predecessors. Nor does the writer believe in the wisdom and good sense of these theory-hunters—who would ruthlessly trample down the most cherished prejudices of their nation and mercilessly quarter down a tradition that has survived centuries. Instead of trying to reconcile existing traditions with facts unearthed by modern researches, our scholars are impelled, as it were under some unseen influence to dismantle the structure of a hoary antiquity. Most of the Indian States are the flickering lights of Indian nationalism, the reliques of a bygone age with a glorious roll of the past which stands

second to none whether in the East or in the West. A sacred halo surrounds them. Therefore, before dismissing these traditions which envelop the birth of these States in a hallowed mystery, and accepting these new born theories, whose existence yet hangs on the personal genius of their advocates rather than upon their own merits, one may stop and ask whether they would counterbalance the shock which they shall give to the popular mind as soon as the sacred halo is dissipated.

The writer has followed tradition; though, of course, he has supplemented it, wherever it was possible to do so, with information recorded in inscriptions or in other works of history. And unless these theories do pass seathless out of the controversial-stage and are accepted as historical facts, he is unwilling to follow any other course.

The pages with the exception of the last two chapters were written some four years ago in 1907, while the last two chapters being written in 1909. Circumstances compelled him to put off the publication till now. Indeed he was unwilling to send them to print but for the importunity of some friends whose requests are commands with him. Several changes have since been made in the administration. Several reforms have also been introduced. Some of the most important are enumerated below :—

- (1) The Forest Department has come into existence.
- (2) A model Dairy and Agricultural Farm has been formed under the patronage of the State by a private Syndic.

PREFACE.

- (3) To encourage the cultivation of cotton and sugarcane on proper lines and to teach people how to make sugar, two officers have lately been appointed by the State.
- (4) A third district—that of Aspur—has been re-created and the Zilledars deprived of Magisterial powers.
- (5) The administrative machinery has been divided in three Departments: 1. Quwaid, 2. Fawaid and 3. Khas, each of which has several offices under it.
- (6) Assessors have been enacted to help the Sessions Judge in criminal cases.
- (7) The Diwan who till now used to be the chairman of Municipality has ceased to be the head of that body. The Chairman must henceforth be non-official member of the Board.
- (8) Ram Lakshman Bank which was established in 1909 is intended to encourage trade and be of help to those who have little or no capital for entering the field of commerce.
- (9) Nearly a dozen of tanks have been repaired, and some 4 or 5 have been newly constructed. The Ponchpur tank has been completed.
- (10) A Sanskrit Pathshala has at last been opened. Arrangements have also been made for the admission of more than 20 Vidyarthis on free board and lodging.

- (11) Tuition fees which were levied on secondary education have been absolutely taken off.
- (12) School books are given gratis to all pupils in muffassil.
- (13) The Islamia school has been taken over by the State.
- (14) 20 Scholarships have been instituted to give pecuniary aid to those who are poor yet would continue their studies.
- (15) A boys' Library has been opened in connection with the school.
- (16) A Zanana Hospital has also been opened.

These are only a few of the most important reforms that have been made in the course of last 3 or 4 years. Since His Highness has been invested with full ruling powers, the writer has not thought it proper to re-write the book and insert them with in the body. He has left the book as it was originally written 4 or 5 years ago.

In concluding he takes an opportunity of thanking Pandit Thakur Prasad Misra and Babu Kishori Lal Gupta who have kindly gone through the proofs. He is also under obligation to Babu Gopi Nathji Agarwal, M.A., tutor to Thakur Sahib Bisau, for having gone through the MSS. and making certain suggestions and corrections.

DATED BIJNOR,

The writer.

1st June 1911.

DEDICATION.

To the Glorious Traditions of Mother India.
These pages are respectfully dedicated by—

The Author.

ERRATA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
3	16	Some	Som
"	"	"	"
"	21	jemis	gems
8	4	Some	Som
9	2	benifited	benefited
10	16	topics	tropics
11	5	natual	natural
11	31	unpleasant	unpleasant
12	9	Vaishiyas	Vaishyas
"	21	chiefey	chiefly
13	27	Mohwa	Mahwa
14	8	plaintain	plantain
"	9	"	"
18	23	professer	professor
"	30	clay	clay-
21	19	ground, below	ground below
30	26	brethern	brethren
32	13	"	"
33	3	Vaishayas	Vaishyas
35	31	<i>Sandhyas</i>	<i>Sandhyas.</i>
39	9	New	Now
45	31	fco ommunication	of communication
47	21	have been	have been,
"	22	speaking	speaking,
55	22	time	times

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
57	4	revolution	revolutions
"	21	Sunderdweep	Bunderdweep,
"	22	of today	of today,
59	6	routed	rooted
60	28	knavely	naively
61	14	' lance	the lance
64	4	headquarter	headquarters
"	11	attest	attests
"	18	overlordship	the overlordship
65	1	at the time	at the moment
"	2	the befitting	befitting
67	30	in the capital	at the Capital
68	4	in half	half in
"	9	fitful. And	fitful, while
69	1	horses	horse
"	8	life in	life into
"	17	soldiers were depressed	soldiers depressed
71	22	desire of	desire for
73	11	against	against him
"	28	battle	the battle
76	10	Sprung	Sprang.
"	15	Akbarian	the Akbarian
79	22	Mewar-led	Mewar led
"	23	this and	this ; and,
80	5	quite as much charmed	charmed quite as much
81	9	as a homeless	a homeless
82	16	among the list	in the list
82	19	would not	would not,
83	15	Karsi II	Poonja Rawal
"	28	was	had been

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
85	16	Kadna	Kadana
,"	19	Kadna	Kadana
86	17	Beechwara	Beechwara
87	27	Panwars	Panwars :
88	2	kind hearted	kind-hearted
,"	20	35	56
89	30	Kishu	Kishan
91	25	this short space	so short a space
92	7	great war	Great War
,"	10	Symarian	Symmarian
,"	17	People	Peoples
93	9	Joyau	Jajon
94	30	exiled	were exiled
95	4	death while to Hindu King	death ; while to a Hindu King
97	20	arms	up arms
99	23	Medtana	Medatana
101	22	Medtanji	Medatanji
,"	28	"	"
,"	31	"	"
104	15	Medatan	"
108	11	1882	1822
108	16	did n	did not
112	9	Willy	Wily
,"	16	order	orders
113	27	Partabghar	Partabgarh
114	12	On the Asoj	On Asoj
116	16	prated	prattled
118	3	Som and Mahi	the Som and the Mahi
124	16	had	has

<i>Page.</i>	<i>Line.</i>	<i>For</i>	<i>Read</i>
126	18	in all	in abeyance in all
127	31	prosperity	property
127	2	confidence,	confidence
127	8	the interpretation	for the interpretation
129	26	have always taken	has always taken
131	9	is new under repairs	is now under repairs
132	3	Mr. Sheering	Mr. Sherring.



PART

I

DESCRIPTIVE AND GENERAL.

HISTORY OF DUNGARPUR.

(BAGAR.)

PART I.

CHAPTER I.

Geographical.

The territory of the State of Dungarpur, locally called Bagar, is said to form geographically a part of the historic Mewar. How far it is so, it is beyond the compass of this little book to discuss at length. It is surrounded by several distinct geographical divisions of the huge Indian continent and penetrates into Mewar somewhat like a wedge. It is a sort of borderland like the marches of the Great Britain. That part of the State which adjoins Gujerat almost belongs to it. Likewise the Banswara frontier resembles Malwa. The North Western territory which borders on H. H. the Maharana's Dominions bears some resemblance to Mewar Proper. The Central portion is "No-man's land" or rather "All-men's land" where Gujerat, Malwa and Mewar meet.

Linguistic evidence points the same way. The dialect of one part of the country perceptibly differs from that prevailing in the others, and at the capital Gujrati, Marhatti, Mewari and Malwi have long struggled for supremacy, each prevailing according to the accidents of the times ultimately resulting in the admixture of an almost new dialect which partakes the

elements of all including the Bhilli, the dialect of the Bhills. Not long ago Gujrati had all but asserted its supremacy. It had become the language of the court, the dialect of the people and the vernacular of the school. There was an outright invasion of Bagar by the Gujratis and their tongue. It was indeed, with much difficulty that Hindi which alone can claim to be the National Vernacular of India, could banish the usurper. The struggle was hard and long but fairly decisive.

If we look to the physical features we meet the same answer. There is no uniformity. They resemble the physical features of the adjoining districts as has already been observed above. In some places the country is level and the soil as fertile as the proverbial land of Malwa. In others it is overrun by the offshoots of the Aravallies giving the country a wild and rugged aspect. The dry and sandy desert of *Rajputana* which distinguishes it from the rest of India and which in her Mediæval history intercepted, though for a while only the rolling wave of the Islamite invasion and thus preserved the existence, if not the absolute independence of the glorious martial race of India, does not wedge into any part of the Dungarpur State, which, therefore, consists of a land-locked hilly country, bounded on the North and North-East by the State of Udaipur, on the East and South-East by Banswara and on the West and South-West by Rewakanta and Mahikanta. The Mahi divides Dungarpur from the sister State of Banswara.

The greatest length of the State from North-West to South-West is about 60 miles and its greatest breadth from South-West to North-East is nearly 50 miles and the total area is about 1,447 Square miles.

The total population of the State according to the census of 1901 was 10,01,103 souls of whom 35,000 were the aborigines Bhills. The average population per square mile is 69 whereas in Banswara it is 85 and in Partabgarh 59 only.

Locally, the territory was formerly divided into 7 natural blocks :—(1) Katar, (2) Chourasi, (3) Chhiasath, (4) Baran, (5) Barol, (6) Kanthal, and (7) Tarpod.

Baran is now included in the Pargana of Kanya. The Chourasi was perhaps so called because it was composed of a block having 84 villages and it is now included in the Pargana of Dhambola. The Chhiasath forms a part of the Sagwara District, perhaps it was originally composed of 66 villages as the name implies. Aspur proper is the Tarpod of old times but now it also includes Kanthal and Katar. Kanthal is the name given to the strip of land along the banks of the Some, and Katar to the tract of land which the Some, the Mahi and the Jakham cut off in the form of a dagger or *Katar*. The 7 blocks together form the country called the Bagar, the characteristics of which some rhyming bard of the land has thus summed up :—

“Bagar is the land of jeems, *viz.*, (1) stones, (2) leaves, (4) the fragrant Mahwa and (5) the Robbing of clothes.”

Politically the State is divided into two districts, (1) Dungarpur and (2) Sagwara. The District officer is locally called a Zilladar.

There are no large perennial rivers in the State. Most of the brooks, large or small, are all rainy. Some of course, flow for the greater part of the year and others, though they run dry during the heat of the summer, yet have always small pools of water here and there in their beds. The State is, however, studded with numerous tanks. Indeed there is

hardly a village that has not a tank of its own which forms the chief source of its water-supply.

There are no big towns of importance excepting the capital and Sagwara. The population is mostly sylvan, and the Bhil who forms the majority still prefers to keep to the hills.

The most important town is Dungarpur, the capital with the magnificent palace of Udaibilas on the banks of the lake—Gaip Sagar. There are many temples in the city some of which are many centuries old. The old palaces are at the foot of a hill which is 700 feet above sea-level surmounted by the fort about 3 miles in circumference.

Sagwara is a flourishing town and the commercial centre of the state.

Galiakot, the old capital of the Dynasty, is a pretty little town. Here is the Shrine of a Mohamedan Saint—Shaikh Fukhruddeen Chishti—where pilgrims flock from distant lands.

The total revenue of the State from all sources is under 3 lacs, a considerable portion of which is derived from the customs here known as Dan. The important customs stations are Dungarpur, Sagwara, Galiakot, Peeth, Semerwara, Obri and Bankora.

The land revenue here termed Barar is paid direct into the State treasury at the capital, there being no Tahsils in the Muffassil.

There are 3 grades of nobles of whom 14 belonging to the first rank, Bankora, Beechhewara, Peeth, Thakarda being the most important. They have to pay a fixed tribute besides *Nazarana* on certain occasions.

The total amount of revenue of these Estates and of that granted in Muafi to temples and Brahmins is said to almost equal the State revenue.

CHAPTER II.

Physical Features and climate.

The physical features of one part of the State vary in no small measure from those of the others as already observed in the foregoing chapter.

A great part of the State is mountainous. The offshoots of the Aravallies penetrate it from the North-East. These hills, with exception here and there; do not rise very high, but are mostly clad in green. The valleys and passes, the hillsides and plains are all thickly wooded with foliage. In places the romantic scenery which springs up before the traveller bewitches him to move with a tardy step. At others the sight of a wild grandeur that suddenly turns \hat{u} p before him, inspires a feeling of awe—the scene is so desolate, the objects so rugged and the landscape so sublime! Sometimes again, it is so quiet and secluded, so retired and soothing, as to vie the classic retreats of our ancient Rishis.

These mountains or rather hills are not rich in minerals. They are mostly made of sandstone and some of granite also. There are quarries of black stone and a grey bluish soap stone which are mostly brought under the sculptor's chisel and the specimens of which may be seen all over the country. It is also greatly used in decorative purposes in architecture, though the beautiful domes made of it, do not look very inviting under the golden light of the distant sun. There is perhaps little or none of the limestone to be found here. At Burigaon is the quarry of a bright transparent stone which takes a polish and brilliance that makes it a peer of diamond.

The soil of the plains and valleys appears to be fertile but in places it is so mixed up with shingle that it looks quite impracticable to bring under the plough. At the foot of the hills there are narrow strips of land all along the length which are mostly, if not wholly, free from pebbles and present but little difficulty in turning up the sod.

On Malwa and Gujrat sides the land is free from hills and consists of a fertile plain. The soil is black clayey and rich in manure. In Chaurasia it is of reddish grey colour richly mixed up with stone-dust and so capable of producing every kind of Indian crop. The beneficent Nature is ever busy with her "gentle spade" in crumbling down rocks and spreading their fertilizing materials over the neighbouring plains. Besides, there is no lack of animal and vegetable manure. The still rude Bhill again every year sets fire to many a Magra (hill) and their ashes are carried by rain and wind over hundreds of acres of ground and thus make up for the little of demand that has yet been made upon the soil for the scant cultivation.

Lying within the tropics and having an average rainfall of about 33 Inches per annum the country has a rich and luxuriant vegetation. There are rich forests throughout the state though they have not been well-cared-for nor their sylvan wealth fully utilized. For about 9 months in the year so far as the eye can reach there are but dense woods to delight it. The Dhak, the classic Plash, is most common in these forests and its leaves serve rustic plates to many a thousand every day. The lofty palm in groves of hundreds shoots up high over the surrounding plain. The dark mango which grows here wild affords its cooling shade and sweet juicy fruit to the wearied passer-by in the heat of summer.

The solitary Nim, Peepul and others dot its surface every-where. Many trees of valuable timber, as teak and ebony, are also said to abound. All this, however, is nature's work in which man has had no hand. The eye looks in vain, except during the rains, for waving fields and pasture-lands with sleeky herds of cattle. None are there ! Neither gardens, parks nor orchards. The art of horticulture is absolutely un-known. A Dungarpuri affects to be content with what he has and as he has it. He cannot bear the idea of even bestowing a thought upon any device to improve his little store.

Gardens which have always been in fashion in other parts of India are almost unknown in Bagar. Not a tree, perhaps, is ever grown. Every tree, every bush, every plant is the work of Nature. A little attention to gardening will bring about a change in the daily social and intellectual life of the people. It will bring him in touch with nature, awaken his aesthetic faculties and promote a sort of social intercourse by providing a common meeting ground. It will thus indirectly affect his whole life. It is the duty of the rich and well-to-do who always lead the masses ; but in Bagar these sons of wealth, these heralds of civilization, themselves have no taste for such things, nor do they own a single garden at the capital. It is really a pity that we have grown so blind to the beauties of nature and so dull to the realities of life.

There are no large rivers worth the name though the country is throughout traversed with a network of numerous streamlets and brooks. Some very large, some very small, some mere rivulets with shingly beds. They are all very dangerous to cross when overswollen with rain. Their rushing torrents might be heard from the distance of miles and being

in no case spanned with bridges they sometimes cause much annoyance and delay both to the traveller and to the traffic while the latter, in fact, is almost at a stand-still during the rains. The only rivers of any importance are the Some and the Mahi.

There is little of artificial irrigation of any importance. Excepting at the capital and a few important towns, water-supply is very deficient. There are few wells in villages whether big or small. Some have, none at all, and even those that have, are generally badly off for water during the summer when the wells run dry. The trading Vaishya, who elsewhere in Rajputana has been almost extravagantly lavish in this matter, has been too stingy in these parts.

Every village has got one or more Kachcha tanks in which the rain water is stored up and which form the main water-supply in the Muffassil for all purposes. The water of these tanks being in the keeping of a population absolutely ignorant of even the elements of sanitation, is as good for drinking purposes as may be expected. To a stranger whom fate drags to this inhospitable land and who sorely feels the want of good drinking water, it is almost nauseating. It is not only disgusting to look at, unpalatable to taste but too stinking to smell, and the result is that during the rains Malaria invades every household and carries off victims by scores while the germs of that most painful and trying disease—the Guinea worm—are slowly laid up in the system. In summer even this supply runs short. The springs of wells which are not very deep also dry up. If they were dug deeper so as to reach some perennial underground streams of water they at least would not fail in summer. In the present state of things when the masses are both uneducated and conservative in action, it would be to the

advantage of the State not to speak of the people who would also be greatly benifited if it would take up the question in right earnest and lead the way.

Again a great sanitary improvement will be made if the tank which supplied drinking water was properly kept and not allowed to be used for bathing purposes. Where there are two tanks this may be easily done by reserving one for drinking purposes and the other for all the rest. Every summer these tanks should be cleared of all the dirt that may have accumulated during the preceding year. They may be placed in charge of the Patwaris or the headmen with a Panchayat of 5 respectable residents of the village. Where there is only one tank a well should be dug which should supply all drinking water and the tank set apart for all others. There are many wells wanting in repairs. Above all therefore what is most needed is to take some steps to keep the existing tanks and wells clear and in repairs.

When the water-supply is so limited and insufficient even to meet the daily want of the people, it is vain to expect, as has already been said, any systematic irrigation. Here and there at long intervals may be seen cumbrous Rahats creaking on their merry rounds. In mid-summer they too have to repose.

The climate of the place is notoriously malarious, summer being the best and finest of the seasons in point of health. There being generally sufficient rainfall and the country uneven, studded with numerous tanks, the ground is damp for the most part of the year. The hills and dales are thickly overgrown with foliage and the country as a whole is full of forests. All these causes combine to keep a large part of the state very damp and the climate very moist. All the vegetable

that finds its way into these improperly kept tanks is allowed to disappear by decomposition. The hill sides adjoining the village and town are used all the year round as latrines. Heaps of rubbish and manure for fields are stored up within villages and too near the towns. The houses are ill-built and unsanitary without any outlet for dirty water to drain away, which is removed partly by sinking and partly by evaporation. This makes the houses so damp that they freely breed mosquitoes and all their buzzing fraternity which promptly carry about the malarious poison when it has thoroughly saturated the atmosphere by the middle of September.

CHAPTER III.

Animal and Vegetable life.

Bagar is a tropical region and its animal and vegetable life is decidedly tropical. With a few exceptions every specimen of animal life peculiar to the tropics may be found here and some of those that are not to be found may be domiciled. The same is the case with vegetable life. A great variety of the tropical vegetable is either already grown or if not, may well be transplanted with success.

Among the common wild animals may be mentioned the tiger, the leopard, the hyena, the jackal, the fox and others of their kin. The country being full of woods these beasts of prey find both food and shelter in plenty. Indeed they are still in such large numbers that it is quite unsafe to travel alone at night when these gentlemen of the carnivora fraternity prowl about in search of prey. Many of them have fallen to the shot of the present chief who is an ex-

cellent sportsman and a splendid shot. Many of the trophies of the "Sylvan war" have been excellently preserved and hung in the Court Room or the Audience Hall, a separate building near the Udai Bilas palace. The skins of the lion and the tiger and other man-eating animals—the natural enemies of mankind—form a befitting decoration of a Kshatriya's Court Room to teach a lesson to all the disturbers of peace. The forests near Antri and Gainji are said to shelter numerous beasts of prey. Some specimens of the pure leonine tribe are also said to be found.

Among the harmless quadrupeds found within the state are the several varieties of the deer and the stag. The black-faced ape is very numerous. The common monkey of the red-face is not found. There are also specimens of wild boar, pigs, and rabbits. The ox and the buffalo are among the most important of the cattle. The ox is here used to drag the cart or the plough or as a beast of burden to carry loads from place to place and, what may sound strange to many, it is specially used to ride upon. This species of ox which is used for carrying loads or for riding is locally called Poothy and is distinguished from their species in being short of stature and muscularly built. All the other members of bovine tribe of Bagar breed are chiefly distinguished for their too long horns and huge size. But they are not well-fed or well-cared-for being mostly skinny and not so good looking as those in other parts of India. It is really painful to be compelled to reflect upon the treatment which is meted out to these sacred, dumb, mute creatures in Rajput states and amidst and by a population which deems it a sin to harm a bug, a mosquito or even that messenger of death—the snake. It is a bitter and unpleasant truth that nowhere in India the

kine are kept so miserably as in a greater part of Rajputana. How ill-fed they are will appear from the fact that they eagerly fall to partake of everything that comes in their way not excluding the human excrements.

These animals with a halo of sacredness which hoary Hinduism has cast about them and which must shield them from every form of ill treatment at the hands of the Hindus at least, are the most oppressed and the Brahmans and the Vaishiyas are generally the greatest sinners in this matter. Will not the Rajput Rulers styled, "Gao-o Brahman Pratipalack," "Protectors of the kine and Brahmans" be pleased to think that time has come to do something to ensure some better treatment to those animals for whom their fathers had freely shed their blood. They must be saved from much of the disguised cruelty inflicted by those who pretend to hold them sacred.

Goats and sheep are also much reared by the Bhils and Mohamedans. The sheep afford sufficient wool which is roughly woven into short coarse blankets.

Among other beasts of burden are the horse, the camel and the ass. The horse is chiefly used for riding both by men and women. The native horse is not a fine animal but a dwarfed beast. The camel is chiefly used as a beast of burden. The Brahmans and the Mahajans hold the camels as impure. If they have the misfortune to ride one they are forced to undergo a purifying ceremony. The reason appears to be that the country being hilly, full of ups and downs, the camel was seldom found to serve a comfortable mode of conveyance. The ass is used by the potters and washermen.

Among the reptiles the most common is the snake. There are several varieties of it but all are dangerous and venomous.

Every year they claim scores of victims, very few of whom —hardly 5 per cent.—are known to outlive the fatal bite. There is scarcely a house that has not one or two of these reptiles for its inmates. Here religion comes in to shield these fatal enemies of mankind. It is a sin to kill any sentient being. The snake is caught alive and then set free beside the door of a neighbour. The Bagar snake is a fierce animal that attacks man. The tiled roofs hide not a few of them, from whence they fall down on some sleeping person who is cruelly bit and past all cure. The houses are stored with rubbish and heaps of wood and useless things which afford shelter to not a few of these deadly creatures.

Among the birds they are nearly the same as are to be found in other parts of India. Wild ducks and geese are common in the Parganahs of Dambala, Obri and Choondawara.

Among vegetables, the common Indian vegetables are all grown. Of the food grains, wheat, gram and makai are the chief products, the last named being the staple food of all ranks in life. Barley is also grown in small quantities but bajra is almost unknown. Several varieties of rice are also cultivated but none of the best kind. Among the pulses the chief is the Urd. Moong is grown in small quantities. Oilseeds are largely cultivated and oil forms one of the most important articles of export. The Ghanchis, as the oil men are locally called, ply a thriving trade. Poppy in Sagwara and Aspur is cultivated to some extent.

Among the fruit trees mohwa ranks the first. Its fruit forms the chief sustenance of the Bhill community, and its harvest is as anxiously awaited by them as that of the food grains by others. Its failure falls very hard upon them, to whom it affords not only what forms a greater part of their

food but also what they hold still dearer, their wine. Next in importance comes the wild palm which abounds in these parts. There is hardly a village without a grove of them. Its fruit is used just as the date is used by the Arab and affords food to many a family. Next comes the mango which also grows wild. The fruit is not allowed to ripe on the stalk but plucked off raw, and artificially ripened. Its harvest is over in mid-June before the rains set in. Plaintain was at one time so common and plentiful that the State Garden is still known as the kela (plaintain) Garden. Lemon, orange, pear, guava, pommegranate are conspicuous by their absence. There are specimens of all these in the State Garden, but there being no other gardens these are found nowhere else. Tamarind finishes off this category of fruit-producing trees with the exception of some wild local ones of the berry species.

Among the fruits of the field may be mentioned melous, some kitchen vegetables which include Baingan, Turai, Bhindi, Gourds and Karela. The Karela and Turai are each several feet long but hardly more than an inch in diameter. Of the roots Ratalu, Pendalu, Mooli and Gajar are common, the last named being of an orange colour.

Of the timber-yielding trees Babul, Keekar, Sagwan are common. Sal, Sheesham and Ebony are but rare. Banyan, Nim and Peepul are numerous.

Lac, Gum, Selajit are the chief of the forest products. There are also many medicinal herbs.

Many of these fruit-trees that do not grow wild, may be imported and domiciled. But this is possible only when private gentlemen take to gardening and the State to encouraging it.

Agriculture is carried on in old fashioned primitive ways and the result is that the produce per bigha is not so great as it may be expected. Large tracts of arable land everywhere lie unused. There are still larger tracts of doubtful character. The Bhill who is the main agriculturist is too lazy to think of bringing them under the plough. If emigrants were invited from other parts of India on reasonable terms there is every reason to expect improvement. The Indians, too, instead of going to Australia, Canada, and the Transvaal, where they are undesirables, should better seek their sustenance in such unsettled and maiden lands within India, and Indian Chiefs should follow the excellent example of the Gwalior Durbar. The exigencies of modern Indian life make it not only desirable but imperative to the existence of the Indian Nation that every inch of soil must be utilized and be made to yield its utmost.

The revival of home-industries which has set in, if well directed and wisely regulated may in the long run prove the Saviour of the dying Indian nationalities.

CHAPTER IV.

Population. The aborigines Bhills.

The population of Bagar is as heterogeneous as that proverbial population of India itself. There are people of many creeds and colours and of various grades of civilization. There are the half-wild and dark-complexioned Bhills; the martial Rajputs; the spiritual Brahmins; the commercial Vaishyas and the bigoted Moslems. The Marhatta, the Gujrati, the Marwari, and the Vilayati are all domiciled here.

The Aryans and non-Aryans are accommodated together. Antagonistic religions live side by side, yet no one hears of social and religious troubles that crop up every now and then in other parts of India. It is a subject meet for the serious consideration of all the right thinking men. As a rule in Indian states there has been rarely any friction between the Hindus and Mohamedans. Both live in perfect amity and friendship. In some of the states, the general costume of the Mohamedans as well as some of their customs resemble those of their Hindu brethren. In some instances it would not be easy to distinguish between a Mohamedan and a Hindu from external appearance of dress.

Strangely enough however, here, in a part of Mewar and the whole of Bagar, the Hindus bear a striking resemblance in their features to their Mohamedan brethren, whereas in Sheikhwati the latter partake something of the Hindu features. The dress of the two communities, however, in these parts, is distinct enough to make it possible for a stranger to know a Hindu from a follower of Islam.

In this motley population of the State the non-Aryan factor predominates and Bhill forms an overwhelming majority over any other class. They are nearly one third of the total population.

The Bhill is yet a robust, short-statured specimen of human race, and though half-tamed, he has lost much of his ancestral love of freedom and his depradatory habits. We read in the Sacred Mahabharat how a Bhill came to sage Dronacharya, the Professor of Military Science, Brahman warrior and tutor to the Kauravas and Pandavas, and begged the Sage to train him in archery which was in fashion then. Drona was the best archer of his time as well as the best

teacher and trainer of the youth. Education in those times was free. No fees, not even nominal, were levied. Nay, the pupil was even clothed and fed by his preceptor, but he had to live a very austere, chaste and self-denying life. Their ideal of education as well as the mode of their training appears to have been just the reverse of what prevails now. The pupil of to-day is surrounded with every comfort and ease and by the time he has finished his education, he has learnt to be an admirer of the world, to whom everything that gratifies the senses is as essential as the breath of his life. He must have a well-furnished house, a retinue of servants and a pleasant table of delicacies to entertain his equals or superiors. The least deficiency in any one of these would fill him with worry and destroy the peace of his mind. The one object of education of to-day is to fit one for a life of this world. God has been all but dethroned ; and as a matter of course, the life of an atheist or sceptic need not be distinguished for self-denial ; and the result is that he has nothing to give to the starving wretch that seeks his door for a morsel of bread but a few kicks and a wholesome advice that is, however, more congenial to the well-to-do giver than to the half-starving listener ; and for this education our young men have to pay the best savings of their parents.

In ancient India the sole object of education was the ultimate peace of mind. In a Gurukul of yore, he learned to live a hard life—a life that would scare away a pupil of to-day a hundred miles from the school. The meanest fare and the humblest abode easily satisfied him. He could respect age, condole with sorrow, sympathise with misfortune and pity the suffering ; not in the conventional phraseology of to-day, but in some concrete form ; and for this education which taught

him the secret of happiness, he paid almost nothing. The community paid the teacher and supported the taught during his pupilage. The grateful pupil himself, too, in a way repaid all this kindness and all this care with a heart brimming with sincere gratitude.

But while this education was free and open to all, it had yet a hedge to fence off all the swine from desecrating the temple of Saraswati. The admission into the seminary was dependent on the will of the teacher. He could admit the meanest and refuse the richest. The *Gurus* were well versed in Physiognomy which they improved every day by personal observation. They seldom committed the mistake of admitting an undeserving or repulsing the deserving. To correct, however, any mistake in the first impression which the applicant might make on the master, it was supplemented by a term of noviceship under the eyes of the tutor himself. This perhaps was the only check upon the otherwise free admission of pupils into school, and the Bhill had thought that his sincerity, his earnestness, would secure him admission into the school. But Drona knew whom he had to deal with. The Bhill was a non-Aryan, the habitual desperado, the professional plunderer! Such a man, he thought, could never apply his skill but in killing and robbing others, and so the professor refused to grant him his request. Had he come to learn some peaceful art, he could have granted the prayer; but to teach archery—an art of destruction—to a Bhill who by nature was murderous, was a sin that the sage could not even think of committing. The poor man withdrew abashed and dejected. He, however, did not despair. In his secluded forest-home he made a clay effigy of the great Acharya and began to practise shooting before this image which he adored and revered as if it was the

renowned Drona in flesh and blood. With worthy devotion, earnest application and steady perseverance he mastered the art and acquired a marvellous skill in the use of the bow and the arrow. One day he astonished even Arjuna, the hero of the great war and the favourite pupil of Drona, with the display of the dexterity of his skill in archery. On being asked the name of his Guru, the Bhill gave that of Drona and related to the wondering hero, who plumed himself on being the best archer, how he had sought the Acharya in vain to teach him the art and how on being refused, he had made an image of his, and practised shooting before it till he had acquired that wonderful mastery. Drona, who was also listening to the tale, asked this self-made pupil, to test his sincerity and devotion, for the *Guru-Dakshina*, the voluntary gift and the only one which the pupil in those days made to his Guru on completing his education and taking leave of him. There were no hard and fast rules about it, nor was it necessarily paid in glittering cash. This *Dakshina* was now demanded by Guru Drona. The Bhill bowed in readiness, but left it to the choice of the Guru who thereupon asked of him the thumb of his right hand. The Bhill, like a true disciple, at once cut it off and placed the bleeding offer at the feet of his Guru, who was so much pleased with the devotion of this self-made pupil that he blessed him saying, "Thou shalt never need a thumb in using thy bow," and to this day his descendants never use it while shooting an arrow. They are still armed with this ancient weapon which has almost fallen out of use; but which hangs invariably by their side. But now these are more for show than for use. The marvellous dexterity and skill which they displayed in the defence of the glorious Maharana Pratap is fast disappearing: and their martial spirit—though not their plundering instincts

—instead of being preserved and directed into a proper and useful channel—is dying a sort of natural death. The Bhill is a reserve force and as such he must not be allowed to absolutely rust or grow demoralised. British Government has really done well in creating a Bhill Corps. This helps to keep the rest of their brethren in check and at the same time to preserve their spirit and manliness.

• The Bhill, as already said, is a non-Aryan and though driven by his Aryan conqueror to take shelter in the mountain fastnesses he has always stood by the side of his victor. In the great national struggle which Mewar had to wage single-handed against Akbar, the Bhill shed his best blood in her defence; and the noble Pratap owed not a little of his success to these much despised aborigines. More than once the Royal family of Mewar was saved by them.

The Bhills are divided into a number of clans each having its own tribal goddess.) The clans found in the State of Dungarpur will appear from the following table :—

Name of clan.	Tribal goddess.	Name of Pall where found.	REMARKS.
1. Damore	Vijhanmata	Kolkhanda Pall	
2. Rot	Bhadr mata	Lombarpa Pall	
3. Nanama	Thurmata	Thur Pall	
4. Barada	Dhanmata	Dungarpur, Bal-wara	
5. Kotara	Maladev	Nathugamra	
6. Godorvara	Mandotridevi	Deval	
7. Deydim	Burajwata	Khadla District Sngwara.	

The Damore Bhills are said to have emigrated from Chittore with Rawal Mahap, the founder of the State. They form the most powerful clan in Dungarpur.

The Bhill is omnivorous: nothing is sacred or profane for his meal. He is, however, within the pale of Hinduism and is not un-often employed in Brahman families as a domestic menial. Every true Bhill is a votary of the Cup and will forego anything for a draught of the liquor. It will tempt him to do what he will not for bread or for money. Thanks to this appetite of this lord of the forest, the Kalal (the brewer) plies a brisk trade. There is hardly a village but has a brewery of its own.

The Bhills do not like to crowd together in villages. Their Palls or villages consist of a number of huts sometimes many hundreds; but these are all scattered over mountain peaks. Sometimes they are perched on hill tops which appear to be inaccessible but where they glide up and down with the agility of a mountain goat. Every Bhill, as soon as he is married, makes a new home for himself on some adjoining hillock. The cottage has only one or two rooms of tiled roofs with an adjoining shed for his flock or cattle. The ground, below is his farm where he grows *makai* enough to last him for the year. But he himself little attends to it which is left to the care and management of his partner-in-life. He will do nothing unless hard pressed by hunger or roused by his natural love of chase and fighting. The cottage has little furniture besides some earthen pots, rarely a bedstead and a pair of mill-stones. The roofing is so badly fashioned with the tiles that in many cases it freely allows rain and sun to come in and delight the inmates with their unwelcome visits. But he is too accustomed to mind them.

Their manners and customs are wild and primitive and widely differ from those of the other people. Their faith, too, is primitive, a jumble of superstitions. But Hinduism which

is elastic enough to give room for every form of religion affords room for that of the Bhill also and has tinged his faith and customs in turn. The chief Bhill goddess is Bhawani or Kali worshipped under different names by different clans. In her honour, they drink themselves away to unconsciousness, the greatest vice in their character. They also worship the spirits of their departed fathers in whose honour they erect slabs of stone by the roadside, engraved with quaint figures which receive their homage. They also believe in charms and magic ; and when ill, instead of seeking any medical aid, they have recourse to the magical powers of the *jogi*, the altar of their Gods and Goddesses, the spirits of their deified ancestors and lastly to the simple medicines which tradition has handed down to them and which are always within reach. The Bhill never marries within his clan, nor again within one with which he has been linked by marriage unless three generations have passed away. The ordinary price for the hand of a Bhill fair is Rs. 60/- but it is subject to fluctuations. The bridegroom has some voice in his marriage. He may, if he so like, cancel the bargain. But this is rare. Early marriages are absolutely unknown among them. The other relatives of the bride and the bridegroom are also consulted by their parents before the betrothal which is confirmed when an exchange of cup takes place. The Brahman officiates as the priest at the performance of the ceremony. A canopy or *Mandap* is erected and the ritual of *Pithi* is also performed. The bridegroom's party consisting of from 20 to 50 persons, both male and female, comes to the bride's house and the ceremony opens with the worship of Ganapati. The party stays two days and returns home on the third. They are freely entertained with music, dance and wine. Widow marriage is not forbidden. A Bhill

can marry the widow of his elder brother or his wife's widowed sister. But generally the widow does not marry within the Pall of her deceased husband.

Their clothing is short and scanty. The males put on a short *dhotee* and a short turban which but half covers the head. With the exception of those who have been tempted to live in town and whose wild manners have been tamed to some extent they seldom put on any other clothing. The females put on a *ghaghra*, a petticoat, generally of greenish blue, dark blue or black colour. It is tucked up in such a way that all the legs to half the thighs go naked. Their hair are done up in the ordinary fashion, coming over the forehead they are partitioned off just in the middle right up above the nose and then entwined in a tail behind. To cover up the upper part of the body they wear a sheet of cloth of deep red or greenish black colour. Down the knee brass anklets decorate the legs and just at the ankle there is a curved one; and the wealth and the rank of a Bhill lady is calculated by the number of these brass rings. Their arms, too, are, so to speak, wrapped up in bangles from down the shoulder to the wrist, a few inches' space being left bare at the elbow. But this is not peculiar to the Bhill alone as it is equally in fashion with the women of other castes whose teeth are also invariably ornamented with gold knobs. This latter practice is not very common with Bhills. They are plain-looking, broad-faced, flat-featured, dark-complexioned and dirty in their habits. They are hardy and robust and more at work than their husbands. But the younger generation of Bhill girls is losing much of their old features and with it their physique.

The Bhill is a lazy creature. He likes to remain at home doing nothing and will attempt nothing unless hard pressed

with hunger or some other circumstances. If he has enough for one meal he does not care for the next. "Let to-morrow take care of to-morrow" is his motto. He will not, therefore, rouse himself unless starvation prompts him and then only so much as will drive the wolf away. He is now a farmer by occupation but a lazy farmer is never successful; and when ignorance is wedded to laziness the case is still more hopeless. He follows his old and out-of-date methods and grows only what he needs mostly for his personal consumption and little for sale. The result is that agriculture is most defective and the capabilities of the soil are but imperfectly utilised. At least one-third of the arable land is left untilled and that which is under cultivation does not produce all it could under better management. It is said that once the State distributed a quantity of cotton seeds for trial. These prudent farmers to escape the periodical trouble of growing the "useless" crop, as they called it, put them away in such a corner that they should never grow.

The Bhil, however, still retains some of the primitive virtues that ever decorate the simple folk less blessed with material civilisation. He is true to the word and hospitable to the stranger who has crossed his threshold. He is absolutely at his service and does all that lies in his power to look after his guest's comfort. He will never stint his scanty provisions to entertain him and when the bewildered stranger takes leave of his host, the latter will see him off safe to the next *Chouki*. They have been from time immemorial, robbers, desperadoes, and drunkards; yet when once their word has been given, it is irrevocable. In the times of Megasthenes the Hindus possessed this virtue in an eminent degree but it is now disappearing. It is dying a slow death and our leaders, agitators, and re-

formers instead of frittering away their energies in political chimeras which bring only disappointment, scorn and ridicule, would do better, if they bestowed a thought on preserving the noble traits of the Aryan character intact, and in rebuilding the whole edifice of the National Character which is all but dismantled. If this were done, litigation would cease with all its concomitant vices. Strength and self-respect must follow of themselves. Begging, which has become an honourable profession with us—for do not one-fourth of us live by absolute begging?—must perish. But these reformers will erect a pyramid on a point. Social vices are sapping the existence of the nation. Western materialism has turned the order of things upside down; and religion—a sincere faith and earnest devotion—which is the spring of all action is forsaken, and yet few think of lending a helping-hand to the departing virtues which still adorn our cottages. Let us give up all hope of entering the pale of a civilisation where conventional lying is essential in daily social intercourse, where politeness is wedded to diplomacy of which the most notorious and literal instance is connected with the Battle of Plassey. The Bhill is not a diplomat. He is frank and open. His morals though loose in other respects yet possess this one noble trait. Truth has cost him his life when a lie might have saved it. It is painful and unintelligible to a civilised being to see a Bhill standing in the dock and relating every particular, without the least pressure—without the least reserve. He knows the consequence yet he sticks to truth. But this fine trait is disappearing from the character of those Bhills who come to live within the poisoned-moral centres of cities and towns.

The Bhill again is a simple, rather, a too simple creature, the type of men who contributed to degrade the meaning of this

noble word. He is helplessly deficient in Arithmetic and is easily cheated of all his earnings by the sharp Banya. He is cleverly led to believe that every single *scer*, every single *pice* or rupee that the *mahajan* lends him has been magnified into double that sum ; while whatever the poor Bhill has paid whether in kind or in money, has dwindled into half of the actual amount paid. The Damore Bhills, however, are more intelligent and are not so easily imposed upon.

The Bhill burns his dead and erects a slab of stone along the road-side to their memory. Whenever they go abroad on a plundering expedition, if one of their number is killed the survivors on their return, visit the house of their departed colleague and without uttering a word place the twig of *Khakri* half slanting at the door. This is a sign to inform his family that he is no more. Sometimes they hang the dead body of the killed to the house and then leave it.

Fifty years ago they were exceedingly chivalrous, and never injured or even touched the person of a woman. Alone and unprotected she was sure to pass unmolested through a Bhill *Patt*. Her person was sacred. Even at the time of plunder, and before the very eyes of the marauders if any article could be handed over to her it was safe against seizure. But now they have grown cruel, and less gallant : nor do they hesitate to even cut off the hand or the leg if the ornament thereon can not be easily taken off. In times of peace among themselves even a Bhill child with an arrow in his hand is an escort strong enough to conduct a whole caravan in perfect safety to the next *post*.

CHAPTER V.

Population (Concluded).

We have given an account of the aboriginal inhabitants of these tracts. He is the Lord of the Forest and of the Mountain. Now we come to the other communities living within the State.

The next in importance to the Bhill are the Bohras being the most enterprising, prosperous and a well-knit community in Bagar. They are Mohamedans of the Shiah Sect and are most bigoted and orthodox of their race. Their chief occupation is trade, most of which here—as well as in Mewar—is in their hands. They are both the retail and wholesale dealers. The import trade is their exclusive monopoly. They seldom go to law but decide their quarrels out of Court. The authority of the mullah is supreme among them. He is not only their religious head but also their friend, their guide and their judge. He has even authority to set up the fashion and to interfere in the daily concerns of life. He can place any costume or ornament under ban. The Bohra, as a rule, wears a cap or a white turban, a pair of trousers close fitting at the ankle and an *angarakha*. The women use *ghagras* (petticoats) like those of their Hindu sisters, the only difference being that theirs are not so voluminous as those of the latter but much shorter. The bigotry of this community goes to the extent of refusing to partake of any meal or water touched by a Hindu. Though they do not use brass or metal utensils, yet they are very fond of using them as ornamental furniture to decorate the inside of their dwelling houses.

A tradition says that these Bohras are Nagar Brahmans by origin. Long ago a king of Khamblat became renegade to the faith of his fathers and accepted Islam. The Brahmans, residing within his territory, resolved to throw in their lot with their ruler ; and as a rule they do not mix with the other Mohamedans, nor do they intermarry with them. They are mostly plain featured and their women are repulsively so.

The Brahmans are next in importance as regards numerical strength. They are not so well-off here as in other parts of Rajputana and other provinces of India. At least they profess to be quite forsaken by the Goddess of Wealth, and they on their part, it may be inferred, have retaliated themselves by forsaking her sister, the Goddess of Learning. Since the time when sage Bhrigu stepped his foot on the sleeping Vishnu, Lakshmi cursed the sage and vowed never to smile upon him or his descendants. The Brahman, however, has never cared for the threat, and has always gloried in his poverty. He has devoted himself to Saraswati with an unsurpassed energy and zeal, so that the common saying in India has run " Learning and wealth are strangers." But here the Brahman is as much under the frown of Lakshmi as under that of Saraswati.

This community is sub-divided into many sub-sects, of which the most numerous are : (1) the Bhat Mewara, (2) the Trewari Mewara, (3) the Chaubeesa, (4) the Srimali and (5) the Oudhich. Each sect is shut out from the rest in air-tight compartments of exclusiveness. The impregnable fence of social usages that has sprung up in course of centuries is hard to break. It is becoming harder, tighter and more inflexible with the departure of knowledge ; and its rigidity to-day is in many degrees superior to what it might have been once in yore. They are the most bigoted, most conservative

and most narrow-minded people. One sect cannot touch the food prepared by any other of their sub-sects. But the class virtues which marked off the Brahman in past and made him an enviable and honourable personage have been disappearing from the generality of the community in these parts.

On the one hand their misdirected conservatism does not allow them to adapt themselves to the changing times and on the other they have lost, or are losing, every hereditary virtue. The only distinguishing features that a Brahman of to-day possesses over others are his rigid and soul-less social usages, inflexible caste rules, his sacred thread, his ignorance, his love of Bhang and his begging bowl. The effect of the "Bijaya," as he lovingly calls Bhang, is perceptible on his physique, his intellect and his energy. He is a dull, sleepy fellow that dozes over his work. The classic built of his form is gone. His sole pleasure lies in gossiping away time somehow. He has an abhorrence of all useful toil. He thinks it more honourable to eke out a scanty existence by begging than to earn a comfortable living by toil. His literary pretensions are meagre and there is scarcely a native scholar of renown in the whole of the State.

Being still the spiritual leaders and having to live upon performing rituals some have a smattering of Sanskrit, just enough to impose upon an ignorant and illiterate population among whom they have to live. While they speak desparagingly of the material civilisation and modern education, they do not exert to revive their spiritual sciences and Sanskrit learning which are still the glory of India. There being no State or private Sanskrit school, they are labouring under a reasonable disadvantage in this matter. The Mohamedans have got both a private school to teach Arabic, Persian and

Urdu and also a purely Persian-Urdu section in the State school. The true religious feeling among the Hindus is dead. All classes are steeped in ignorance and superstition. The glorious teachings of the Shastras have been totally forgotten.

The people have been, indeed, so long in darkness, that now they find the faintest ray of light unbearable. During the past few years a dozen schools were opened, but the public have been too slow to take advantage of them. They look upon them with an eye of suspicion and believe them to be slow poison to kill *their* Hinduism. This is partly due to the ignorance and partly to some unhappy types of educated Indians. The educated young people that they have come across have not impressed them favourably. The fact is that the secular education, as is given in our schools, has only been turning out sceptics and scoffers who mock at Hinduism of which they do not know even the elements. But where does the fault lie? In the system, rather than in education itself. The parents who send in their hopefulls to schools without first inculcating in their young and susceptible hearts the truths of their religion are to blame in a still greater degree. Our mothers, wives and sisters are also illiterate. They, too, have but a superficial idea of religion or rather of its rituals, and cannot at all counteract the unwholesome effect of the school surroundings of to-day. The teacher and the taught, as such, have nothing in common as far as religion is concerned. Our Mohamedan brethren are wiser. Before sending their children to school every parent takes care that the child should know at least one chapter of the Koran and that he should daily offer his prayers. We are more ready to ape the vices of others than to copy their virtues. We have been in touch with the Mohamedans these

800 years and what we have learned is something of their profligacy, their vanity and their luxury but nothing of their deep religious feeling which is the secret of their power. A Hindu boy, if he ever devote a part of his time to religious service, is jeered at by his own parents. There have been instances of persons who have tried their utmost to dissuade their children from attending religious services or mixing with religious people lest they should renounce the world. They must have a son worthy or unworthy, good or wicked. This longing for issue to hand down one's name to posterity, has so overpowered the Hindu and so overclouded his intelligence that many of the evils among the community may safely be traced to this source. Religious education of a general kind, as has lately been introduced by His Highness in the School at the Capital, is likely to do some good in the long run. Religious feeling in a child instead of being stifled with a frown or ridicule should be quickened to bloom under a warm smile.

By profession, as has already been observed, a majority of the Brahmans live by performing religious rites for other classes and by begging. Some belong to the peasant class. But as agriculturists, too, they have lagged behind and are only as successful as ignorant peasants might be expected. The Triwari Mewara are mostly peasants. This is the age of work and no honest toil, however humble, need be ridiculed. Agriculture is one of the most useful and respectable occupations and there is no stain on the Brahman if he follows the useful plough, but he must be earnest and progressive.

A small minority of Brahmans live by state service mostly in clerical lines or as peons. They do not appear to have ever aspired to more important offices under the State. The

Chaubeesa Brahmins who also hold Jagirs mostly enter State service.

The Vaishyas hold the next place. They are also split up into many sub-castes usually professing Jainism. They live by trade, petty shopkeeping and banking. The important offices under the State have been invariably held by them. The office of Kamdar, the highest in Dungarpur, had become almost hereditary among the Gandhis who are the richest and most powerful family of this community at Dungarpur, and who also hold Jagirs from the State. The existence of a rival class in Bohras, leave the Vaishyas but a narrow field in commerce. Nor are they half so enterprising as their brethren in Marwar who have become an ubiquitous creature in the world. The Marwari possesses sharp trading instincts and is mostly successful in speculations. There are many Marwari Merchant-princes in every Presidency. But the Mewari is nowhere to be seen. He is homesick. For some years his transactions with the foreign mercantile houses have not been quite satisfactory and his credit abroad is greatly at discount. The Mewaris are, therefore, content with petty shop-keeping. They are also capitalists on a small scale; and their instincts, their ambitions and their ideals are just as will suit a petty trader or a userer. While they are too economical in deeds of charity they live an epicure's life which alone appears to be their sole object. They are most extravagant in their personal decorations.

The Patels are an industrious class of peasants. They are a hardy people, robust and well built in physique. They usually live by agriculture; some serve under State. Patel is said to be a corruption of Pattedar and by origin a Patel appears to be a Vaishya.

The Rajputs are not so numerous as they may be expected. They have lost much of their noble physique and martial spirit and are hardly to be distinguished from the trading Vaishyas. The gallant bearing, noble mien, physical strength and coolness in danger which they once so abundantly possessed, are matters of history. An old Rajput gentleman may still possess them in some degree; but the younger generations are painfully deficient in them. In Jaipur and Alwar they have still something of their old features, but here they have conspicuously lost them. Sword may well be exchanged for pen, but Rajputs have exchanged it for sloth, opium and drink. Of all the classes they are the most backward in point of education. The Rajput is now neither the councillor nor the soldier, neither the magistrate nor the clerk, but a ploughman or a driver. The well-to-do among them pass their time with the cup or in the company of parasites who suck away all the juice that might have nourished the branches. The less fortunate serve the parasite to their richer brethren and the least favoured by fortune drag their miserable existence on as best as they can. What a fall for the descendants of those at whose name the world turned pale ! There is no helping-hand to lift them or break their fall. A glorious race, whose noble deeds adorn the pages of Indian History, is dying an ignoble death.

What is needed to uplift them and the other communities is education—education not in English but only in Vernaculars, we mean primary education at present. They do not want it ! Yes ! the child-patient, never likes the medicine though it may cost its little life. But does the loving parent heed the child's wishes in this respect ? If sweet words and all inducements fail to make the child take the bitter dose, threats are used. The child in future may grow ungrateful but the fond parent is

not at the time frightened away by those yet prospective apprehensions and does not cease to administer health-restoring medicine. The parent has a duty to discharge and he must do it at any cost. He cannot and he must not stop short in doing it for any imaginary fears. The child, too, has a duty to his parents and he will gratefully discharge it in 9 cases out of 10. Like-wise the State which stands in the relation of "*Ma-bap*" to its subjects must do its utmost to administer a dose of the medicine of knowledge. They may not cry for it, they may not demand it; for, yet they do not know its value, its life,—nay, salvation-giving virtues. Should a State, therefore, taking advantage of their folly, allow them to languish in the moral and intellectual sickness? To do so would, in the long run, prove a suicidal policy.

The Rajput states are the relics of feudalism. The nobles or Jagirdars are feudal vassals who have to do service to their liege-lord. For a fixed period each and every vassal has to be present at the Court and place a certain number of horse or men at the service of the State. But these services have now generally been commuted into cash payments. On occasions of Durbars, the Jagirdars have to attend their sovereign in person. In some states the feudal chiefs have both civil and criminal powers within their fiefs, but here they have been divested of them all. The old love, the mutual trust between the Durbars and their Jagirdars, in most Rajput states, is fading away. Both the parties seem to have forgotten that they have a common interest. The Rajput vassals have shed their best blood in the service of the State. Their Jagirs have been mostly won with blood and the nobles have proted the backbone of the State. The proud roll of their services entitles them to certain privileges and considerations; and the Chief who ignores their past

services does not so much injure them as he does himself. Under the just and strong British Suzerainty there is little to fear from their power and wealth. The refractory vassals have always been made to submit to their respective Durbars. No reasonable concessions, therefore, should be withheld to win back the discontented nobles who should also bear their subordinate position in mind and must not expect too much indulgence for their half-forgotten services. Want gives value to every article. In the midst of anarchy, when might was right, their services and their good wishes were more valuable than they are now when they serve but as showy appendages to set off a jewel, useful in their own way, but not essential. They must therefore cheerfully adapt themselves to the change that has come over their position and continue to be as faithful, as devoted and as disinterested as their forefathers had been.

Without education which is now the only weapon to rise to fame, to power and to eminence they or any one else must not grudge the foreign talent that is enlisted in the service of the State. They should equip themselves with modern accomplishments so as to forestall and undersell the intruder. Local administration in the charge of an enlightened and educated native talent is, as a matter of course, more efficient, more elastic, and more sympathetic and at the same time much cheaper.

The next important communities of the population belong to the artisan classes which include goldsmiths, carpenters, and sculptors respectively called *Jadyas*, *Sutars*, and *Salarats*. Some of these workmen are very expert at their calling. All the three classes of these artisans are greatly assisted by their women in their work. The *Sutars* (Carpenters) and the *Salarats* (sculptors) who claim to be descendants of Viswakarma, put on the sacred thread and profess to perform Vedic *Sanahyas*. Part-

ly owing to the growing poverty of all classes, and partly to other causes at work, the demand for their services is at wane and a band of them annually migrates to the adjoining province of Gujrat.

One industry which is not yet dead is that of oil-making which is monopolised by a class called *Ghanchis*, mostly Mohamedans.

The Bhoi or Kahar is a well-knit class of menial domestics. They also plant small orchards where they grow vegetable for sale. They are so well-united that if one of their number is dismissed, no other of the community will replace him on penalty of being out-casted.

Washermen are few and not very skilful in their work while their charges are very high. The tailors called the *Hahees*, too, are awkward workmen. Singer's sewing machines have penetrated into these mountainous regions. Embroidery knitting, lace-work, etc., are but unknown.

The barbers combine two functions. The males do the work of shaving which is their proper business. Their women serve as midwives. But in neither is their work creditable. It is a pity that the calling of a midwife, so essential and so delicate, has every-where in India been held in great disrepute and left to the shoemaker and other low castes. This possibly accounts for the greater mortality among the young mothers in child-bed.

CHAPTER VI.

Some Reflections on the Possibility of an Indian Nations.

We have seen that the population of Dungarpur is the conglomeration of many castes, creeds and colours, some highly civilized, while others almost barbarous. There is no community of race and religion. Some antagonistic faiths which at one period or another of their history had claimed thousands of victims now live side by side. But with all this and to all intents and purposes the population is a united whole. No matter what be the caste, creed or colour of one, Bagris are one community, proud and fond of their country.

They have some characteristics of their own which mark them off the rest of Indian communities. Still there is nothing which shall stand a bar between them and prevent Dungarpur from merging into a wider unit—the Indian. Shall not the same causes as have elsewhere made the amalgamation of various communities not only practicable but an actual reality, make it a probable event in the case of India as well? Let us be more explicit before we would reply.

It is not unfrequently argued in the case of India that since community of blood and language as well as that of religion and interest are the only creative bonds of nationality; India, where there is only a diversity of these first-ingredients of nationalism, can never be one country nor the Indians one

people. Nay, it has repeatedly been urged that the whole of its history from the earliest times to the present is an emphatic protest to the Utopian dream of an Indian nationality. Want of political unity has ever been the misfortune of India and hence she has always been easily overrun by the invader. She has never shown a united front to a foreign enemy. On the other hand, having always been split up into a number of states often at feud with one another, she has learnt to safeguard only her local interests, and her history is nothing but an episode of jealousies, vengeance and individual aggrandisement. And, therefore, the one conclusion, which these historians have arrived at, is that India is incapable of being one country, or the Indians one nation.

The question here raised is important and cannot be fairly discussed within a small book like this. We shall therefore content ourselves by alluding to certain parallel and remarkable events in the History of some European countries, and asking the impartial reader to draw his own conclusions.

The population of India, they say, is heterogenous and the country full of distinct and motley states which project the idea of making a United India beyond the compass of possibility. But one has to reflect seriously before one would assent to this proposition. Can not the existence of such Indian States, peopled by a variety of races, speaking various dialects and professing various religions, some almost antagonistic in spirit, bring nation-building as much within the range of possibility in India, as it has already been brought within the range of actuality in Switzerland, Germany and United States of America? If Nationalism—if this feeling of oneness amongst the various peoples inhabiting India—has been to

the fore only in these times it is because this feeling itself is but of recent growth all over the world. In Europe itself the conception of nation is born of the 17th Century. As late as the middle of that century most of the European countries were split up into a number of petty States, and some of the European nobility did not hesitate in allying themselves with the enemies of their Liege-Lord. Even at the close of the 18th Century some of the countries served no better than the pawns on the Chess-board of European politics. Now the Netherlands changed hands, now Italy was dismembered, and next Poland was partitioned.

Instead of adding other instances it would be sufficient here to observe in passing that, being comparatively quite insignificant in area, in most cases not bigger than an Indian Division and further being under the Government of their native princes owning a sort of allegiance to the most powerful among them, and what was still more congenial to their growth, being safe from an invasion by a non-European country (the Asiatic having exhausted himself and fallen into a deep slumber), the European countries entered on a career of intellectual and material progress after the Great Renaissance. Knowledge spread from city to town, from town to village, from village to hamlet and thence it penetrated to the meanest cottage. Arts and Sciences flourished under the Royal patronage. Advance was made in every department of knowledge ; and before this light of knowledge the darkness of ignorance and narrowness disappeared. People began to feel the advantages of uniting into one whole. The inventions and discoveries of the last two centuries helped the cause of this unification still further. The result was that nations sprang up. The Napoleonic wars gave the finishing stroke ;

and this feeling of nationality has been specially conspicuous after these wars.

But has the process run its course and is there nothing to add to or minus from this full-fledged conception of a nation, the types of which we have everywhere in Europe to-day? Events do not warrant us to answer this question in the affirmative. Europeans as a whole are jealous of the Asiatics. The White hold the Black at a distance, though among themselves, they are as jealous of one another as of the Asiatic Black. However there is a feeling, faint indeed at present, of wearing down national jealousies within the white zone, and the day is sure to come, when the whole of Europe shall form one nation. The conception is centered in home whence it gradually expands and overspreads millions of acres. Still, it expands on and on till one can exclaim with a Sanskrit Poet "This whole universe is my country and its denizens my family."

Now let us anatomise a European nation, analyse its composition and trace back its genealogy. Most of these nations belong to the Aryan race, as the historians say. But if common ancestry is a bond of union—a factor of nation-building—then why the French, the Italians, and the English are separate nations? Blood may well be said to be thicker than water. But time and space may work a mighty change and may make water thicker than blood, if the legend of common ancestry from the Aryan race be true; or, else how to account for the disdain and contempt with which the Indo-Aryan is treated by the average Europo-Aryan, or again the gushing love which at times is so theatrically displayed for the Semetic blood.

So letting this question of common, yet mythological,

ancestry alone, history informs us that Teutons, Danes, Slavs, Angles, Saxons, Normans, Welsh, and a host of others were the historical parents of the present nations of Europe. After many turmoils, after much composition and decomposition a nation has ever been formed. How many races, tribes, and nations have gone in to form the British nation ? Teuton, Dane, Norman and Briton blood still flows in the veins of every Englishman. Angles, Danes, and Normans conquered England by turns ; and on each conquest, bitter was the hatred between the conqueror and the conquered. Time, in its course of centuries, gradually softened it down. What has been the history of Germany ? How many times has it been conquered and into how many kingdoms - has it been split ? What is the Germany of to-day, but a conglomeration of nationalities and principalities ? It was the last Franco-German war that made her one country and her people one nation. Has Austria fared better ? Under the magic touch of this new-born idea of nationalism Hungary has to-day separated from Austria, and Norway from Sweden after centuries of union. Gaul, the modern France, had been the witness of similar events in her History. Italy, the pride of Europe, the mistress of the world, the centre of all light and knowledge, since her fall has undergone the same process under which India has partly gone through, and is partly going through. During Papal Supremacy and even long before she had become the battle-field of European powers, and of her own nobles ; Mazzani and Garibaldi made the Italy, we see, yesterday. The truth is that nations are the products of centuries and of much composition and decomposition. The case of India then cannot be otherwise, and since the country

is of the size of a continent, it may be expected to reach the same goal called "nation" in the conventional language of to-day, in a proportionately longer period.

Now let us look and analyse another ingredient—the Religion—which is said to be an important factor in the growth of nations. Sameness of religion invites its followers while a difference divides them. How far this has been so, history will explain for us. Excluding Turkey the whole of Europe is christian and yet it is divided at least among fifteen distinct nationalities, mutually jealous and suspicious of each other though united against the infidel Turk. An Indian christian again, will seldom receive the same kindly treatment as a European, no matter whatever be his or her persuasions. Pandita Ramabai and Mrs. Annie Besant are the best examples. Sameness of religion, therefore, is helpful but not essential to the growth of a nation.

About the middle of the 16th century when the Reformation set in its full vigour, every country in Europe was split up into two factions, the Protestants and Catholics, and the earnestness, or rather the fanaticism, with which each tried to assert its supremacy, was worthy of a better cause, though now it exists but as a dark page in the history of Europe. The religious wars, like the crusades of earlier times, were not always waged out of pure religious motives. The partisans made religion only a cover for their ambition; and their fanaticism, a shield for many a crime. Those who took part in the Thirty Years' War, were not all conspicuous for their religious zeal. The conquest of Mexico by Pizzaro is indeed, the most beautiful, the most remarkable and the most apt illustration of the disinterestedness and the religious fervour of the Christians. The disgrace which Henry VIII hurled

upon Catharine, a Spanish princess, more induced the Emperor of Spain to side against Henry, the Defender of the Faith, than his religious beliefs. It was the Pope's refusal to pronounce the divorce that made Henry side with the Reformation. The whole history of Spain's downfall is the History of her ambition under the cloak of religion. Even to-day there are religious differences in every European State. In England and in the United States of America one will find among their citizens followers of Christ, Moses, Mohamed, Vedanta, &c., &c. With all this variety of religions within them these countries are the most powerful to-day. Religious differences do not weaken the national bonds. It is fanaticism that is destructive. For a time it may carry away everything but in the long run it will fall as it has always fallen. Fanaticism has a meteoric existence. Its short splendour is soon enveloped in gloom. The rise and fall of Mohamedanism is a page of this history. The strength of a nation like England and America lies in toleration, and in their wielding every religion in the service of the State.

India has seen many outbursts of fanaticism and religious persecutions; but none so blood-curling, so savage, as those sanctioned by the Bloody Mary in England. But did that extreme difference in religion prevent the people of England from uniting into one?

The want of political unity in India and her easy conquest are rather myths than historical facts. Mohamedans took many centuries to conquer this land and yet were unable to accomplish the task and perished in the attempt. Even when the Mohamedan power was at its zenith many of her provinces were in open arms under Hindus, while there were always some Hindu States independent of Delhi. Persia was

conquered within less than a generation, and the followers of Zoroaster had to leave their hearth and home to seek shelter in foreign lands. Egypt fared no better. Within two or three centuries the Arab arms reached from Kabul to the furthest point in Africa, including the contiguous Portugal and Spain in Europe. Wherever they went they swept away the government, transformed the people and annihilated the religion they found there prevailing. But in the politically "disunited" India they failed in their earnest mission. The history of India from the earliest times bristles with accounts of military feats, more glorious, more stirring and more heroic than what any other history could show. There has been more than one Thermopole and Platae, more than one Leonidas and his Three Hundred. But can Europe show one Hamir of Ranthambor? It is really a pity to ignore the gallantry, the heroism, and patriotism which the Rajputs have always displayed. There is hardly any important Indian caste that has not shed its best blood in the defence of the motherland.

After the fall of the Moguls the Hindus under the Marhattas had all but asserted their supremacy and the Mohamedan population in general had yielded without murmur. During their stay of centuries the Mohamedan invader had been domiciled, and also reconciled to the Hindu. Not a little Hindu blood flowed in his veins. Hindu and Mohamedan princes now began to side together against those of their own kin and faith. All these things go to show that both Hindus and Mohamedans had begun to look upon each other as cousins, if not as brothers. Yea! they had begun to like each other, if due allowance is made for the outbreak of politic fanaticism of some ambitious adventurer,

designing noble or bigoted 'Mullah. The descendants of pure Arabs or Pathans were few. The masses of Mohammedans were renegade Hindus with whom the invaders in course of time had freely intermarried and lost much of their foreign blood. The two so called "antagonistic" religions were also acting and reacting upon each other.

When this change was stealing over India the Mogul Empire fell through the folly of Auruungzeb, and the voluptuous weakness of his successors. As a matter of course the mighty event convulsed the whole of India and threw her into confusion. Indeed the Imperial Sceptre was too tempting a bait and virtually proved an apple of discord. The history of Europe after the fall of the Roman Empire was re-enacted upon the Indian stage. History must repeat itself: for, what is history but an account of human deeds and misdeeds which again are the results of human nature which is the same everywhere.

At this stage the British appear on the scene and the history of the last two centuries will always bear testimony to the heroic and desperate struggle which the dying Indian people had to wage against the new comer. The Rajput was exhausted and he did not enter the arena. The Mohammedans were emasculated through centuries of tyranny and pride of sovereignty. The Marhatta alone came to dispute for the Sceptre but he had to yield to the superior skill of a noble adversary and fell a prey to his own greed of plunder. Freebooter's instinct had not left him even when he came to hold the Sceptre.

Before concluding this chapter it would not be out of place to add that the spread of knowledge, the facilities for communication and intercourse and above all the fact of

India's being under one Government are all tending to the one goal—the fusion of various peoples into one. The barriers of centuries which divided brother from brother have been undermined and the day is sure to come sooner or later when various nationalities of India shall have merged into one and it shall be the brightest day in the Annals of Britain and the freshest laurel on her brow.

PART
II
HISTORICAL.

HISTORY OF DUNGARPUR.

(BAGAR.)

PART II.

CHAPTER I.

A spark from the Sun.

The Ruling Dynasty.

Whereas in Europe they delight in tracing the descent of royalties from some freebooter or others of his fraternity, in India the process is diametrically opposite. A Rajput, be he the owner of but a shed, is proud of his lineage and will not stop short, if enquired as to his geneology, unless he has linked his humble self, not merely to some proud monarch, some mighty conqueror, but to the very powers of Nature—the Gods he worships.

In tracing, therefore, the geneology of an Indian Prince one has to transplant himself to the pre-pre-historic times, to the very creation of the Universe. Then it was that two Kshatriya races were born ; one from the Sun God and the other from the Moon God which after their great progenitors were respectively called the Surya Vanshi (the Sun born) and the Chandra Vanshi (the Moon born). Their genealogical tables have been comparatively speaking more safely preserved than those of any other. However, we are here not concerned with discussing the value of these tables as historical documents, nor even to comment upon them. We have alluded to them in passing and so shall proceed on with our narrative.

These "Sun born" Kshatriyas held for many generations the sceptre of suzerainty in India and the neighbouring countries. Many of them had been *Chakravarti* Rulers (Emperors). Of these the earliest and the most renowned was Ikshwaku and from him 60th in descent was Dasarath, King of Ayodhya—the Modern Foyzabad on the banks of the sacred Sarju. His son was the noble Rama, the model Aryan King, the perfect man and the 8th incarnation of Vishnu who conquered Rawan, the Emperor of Lanka, said to be the modern Ceylon. The History of Shri Rama has been beautifully preserved by the Father of the Sanscrit Poetry, the Sage Valmiki, in the Epic of Ramayan.

Rama had two sons, Lava and Kush by name, and it is with these that most of the ruling families of Rajputana connect themselves. Lava was the elder and ruled in place of his father. He was the founder of Lavakote, the Lahore of to-day, to which he transferred his capital from Ayodhya. Here his descendants ruled for 62 generations. Sisumitra, the 58th of the dynasty was, perhaps, the last powerful ruler who succeeded to throne at Lavakote. About the year 144 A. D. or Samvat 201 Kanaksen who was the 62nd from Lava and 4th from Sisumitra, migrated from the land of his fathers, conquered Gujrat from the Pramars and founded Barnagar. Here in Gujrat his descendants ruled for nearly 400 years. Bijaysen also called Bijay Bhup, the grandson of Kanaksen, founded Ballabhipur which became the capital of his dynasty. This city is supposed to have been 10 miles from the site of the present Bhavnagar. It has now shrunk to a small village called Ballabhi. Bijaysen was also the founder of the Ballabhi Era which was once in common use in Gujrat. About the year 524 A. D. there ruled a great and powerful King at Ballabhipur, named Siladitya, the last of his race that held the sway

over Gujrat. In that year an enemy from the north, perhaps the Scythians or the Parthians, invaded the kingdom and besieged the capital. In the city was a sacred fountain dedicated to the Sun God to which the King used to go and utter a spell, when arose a sevenheaded horse from its depths to carry Siladitya to victory over his enemies. But this time the prime minister who bore his master a grudge stole into the camp of the enemy and sold the life of his prince and of his innocent subjects and the independence of his country. The wicked minister had the sacred fountain defiled with the blood of a cow. Next morning when the enemy rushed to the assault upon the walls of the capital, Siladitya in vain called on the sevenheaded horse to appear. The spell was broken. In despair the King rushed to the fight with sword in hand and was killed in the thickest of the battle. His wives, as was the custom, ascended the funeral pyre of their husband to join their Lord in Heaven. So perished the kingdom of Kanaksen. But the dynasty was not to end. One of the queens named Pushpawati had been on a pilgrimage. On homeward journey near Abu she learnt the sad news of her husband's death and of the capture of the capital. Grief broke her heart in twain. She was then in family-way but could not or would not go any further, and crept into a cave among the hills where she was delivered of a male child whom she entrusted to the keeping of a Brahman priest in attendance, with a request to rear the prince as one of his own community but to marry him to the daughter of a Kshatriya. With this command she raised a pyre, ascended it, and was reduced to ashes.

The poor priest—the much abused vulture of the Hindu Society—returned home with the princely charge to his

daughter, his only child. The prince was named Grehaditya or Keshavaditya but was generally called Goha "Cave born" and was brought up with the children of the Brahman's daughter. But as the Kshatriya blood ran in the child's veins it was soon evident that he would not grow up a Brahman. "Who could hide the ray of the Sun," says the bard. He was fond of chase and of wild sports. He killed birds, hunted wild beasts and at last ran away from the Brahman family to join the Bhills and live with them in the forest. One day while at play, some young Bhills proposed to play at being king. By the unanimous votes of his playmates Goha was elected to the office of mimic king. At once one of the Bhill lads drew blood from his finger and marked the young man's forehead with the *teeka*. When the old chief of the Bhills was told of all this he nodded approval and then made a grant of all Idar to young Goha; for, the old man did not like the idea of a king without a kingdom. The descendants of Lava till then had been known as Lavahariya, but now the patronymic was changed into Grehlote softened into Gehlote. For seven generations the descendants of Goha ruled Idar and the Bhills. The eighth in descent was Nagaditya. The Bhills by this time were tired of a foreign rule and resolved to free themselves and the country of the stranger's tyranny as they thought. So one day while Nagaditya was out a-hunting a band of Bhills fell upon the King and killed him. The royal family was obliged to seek safety in flight as best they could.

Goha though he had left his Brahmin guardian, was not ungrateful. He remembered the old man's kindness and his daughter's—Goha's foster-mother's—affectionate rearing. The priest had no other child than this daughter and her

children. To express his gratitude Goha had her son made his family priest. Now once more one of these Brahmins, the scapegoat for all the faults of Hinduism, the target for scorn and ridicule, came forward to preserve this hoary line of princes and save the child of his sovereign, a boy of three years old. At first the child prince—the son of Nagaditya—was removed to a hillfort, perhaps called Ahore, whence the patronymic was again changed into Aharya. Here with his mother he was guarded by a friendly Bhill family. But after a while the Brahman fearing lest their retreat should be discovered, removed the child and the mother to the sacred town of Nagendra about 10 miles to the north of Udaipur. Here at the foot of a lofty mountain, cleft into three peaks was the Shrine of Eklinga. In this lovely land of wood and streams—a meet nursing place for a growing hero—the child was brought up in seclusion. He was called Bappa meaning "Child." To conceal his identity further he was allowed to play with the other boys of the town. With them he was sent out in charge of the herds of kine to tend. With them he played and amused from the dawn of the day to the dusk of the eve. "But who could hide the spark of the Sun," exclaims the bard again. The blood of a Kshatriya flowed through his veins and he soon asserted mastery over his playmates who ungrudgingly obeyed him in everything.

It was the month Shrawan (August) when the rainy season is half run and when Indian women still amuse themselves by swinging from the branches of trees and merrily singing love songs or others breathing still purer and intenser love for their brothers and their parents. The hoary custom is now dying out slowly. But then when God Indra was kinder

and, more liberal in pouring down fertilizing showers of rains, when there were no famines spectrally stalking over and ravaging the land from end to end, when the struggle of life was not so hard and bitter and when people had leisure and heart to enjoy themselves, this custom was in full vogue. A particular day in the month is fixed to celebrate this festival. It is the third day (Teej) of the bright fortnight (Shukla Paksha). The daughter of the chief of Nagendra with all the village girls and her maids went out into the grove of the temple to keep the festival. Having forgotten, by an oversight, their ropes wherewith to hang their swings they asked Bappa who happened to be wandering thereabout to fetch a rope for them. Bappa promised to do this favour; but staked that they would play at being married with him after they had amused themselves with swinging. They agreed: the rope was forthwith brought. Having enjoyed their swing to their heart's content they quite innocently, like all children, set to play the game Bappa had proposed. His shawl was tied to the scarf of the princess and then both with all the girls of Nagendra and attendants numbering some six hundred took hands and danced round and round the tree. Thus they amused till dusk when it was time to return home. The princess with her attendants repaired to the palace, while the other girls went to their respective homes, forgetting all about the play. Bappa at once called his friends and made them swear never to divulge to any one what had taken place that day.

Just about this time the elders of the town suspected Bappa of milking the finest cow of his herd for his own use and set spies upon him. But the young man discovering that his honesty was in question was very wroth and said he was

no thief.; Nevertheless he promised to watch the thief himself for them as well as for his own honour, for this was not to be denied that the cow was milked dry before she returned home.: Bappa watched the animal and noticed that she daily strayed away from the herd. One day he followed her till she came to a tangle of wood and bushes where stood an altar to God Shiva. The cow stood across the altar and the milk streamed down from the udder upon the *Lingum*. Beside the altar lay a saintly hermit in trance. Bappa stood there awe-struck. When the hermit returned to consciousness, young Bappa reverently bowed to the holy man and said that he was a herd-boy of Nagendra in search of the missing cow. The saint kindly looked at him and said that the cow daily came to give her milk to Shiva and to himself. Bappa was now quite charmed with the kindness and sanctity of the hermit, as if he were under the magnetic influence of some superior will. He daily visited the saint, and in course of time became his disciple, and was initiated into the mysteries of Shiva worship. After his *Upanayan Sanskar* had been performed by the Yogi, Goddess Bhawani appeared to him in a vision. With her blessings she gave him a lance, a bow and a quiver of arrows. She girt him with a two-edged sword forged by the divine artizan Vishvakarma. It was a mighty huge sword that no ordinary mortal could wield. The vision was gone, but the presents were left behind. Shortly after this the hermit told Bappa that his task was done and that he would leave this world of flesh and matter. So he bade his disciple come early next dawn and receive his last blessings. Bappa bowed in obedience but was unhappily just too late; for when he came, he found his *Guru* driving up in a bright chariot that was

gliding on in the bluey space to heaven. The hermit looked down and saw Bappa standing abashed and disappointed. "Reach upwards," commanded the hermit "and receive my blessings." At the words Bappa grew to 20 cubits in height. "Open thy mouth," next ordered the holy man and as Bappa obeyed, he spat upon him.

Disgusted, Bappa turned aside and the spit fell upon his foot. "If thou hast done as I bade thee," were the hermit's last words, "thou shouldst have become immortal, as it is now no weapon shall be able to harm thee."

Bappa returned home and related to his mother all that had taken place, on hearing which she thought, now was the time to reveal to him his parentage. He was at once informed that he was no herd-boy but a prince born of royal parents. Forthwith the young hero threw up his mean calling and set out to crave his own fortune or perish in the attempt.

It was well for Bappa that he did so. For, just at this time, he had roused the anger of the chief of Nagendra and 600 parents by the boyish prank he had played sometime ago. As the preparations were being made for the celebration of the marriage of the chief's daughter, the Brahman priest of the family was requested to draw up the horoscope. To the surprise of all, he declared that the planetary signs showed that the girl was already married. The truth at last leaked out as she sobbingly confessed how on that festival day she and her six hundred companions had played at being married with Bappa and how with hands clasped and garments tied they had danced round and round the tree. According to law and custom Bappa had become the husband of the whole lot of those fair damsels. A summon was at once issued to bring the culprit forthwith. But Bappa was no-

where to be found. "He was gone," reported the messengers of justice, "without leaving any clue likely to lead to his discovery."

Bappa, says a tradition, was accompanied by two Bhills from the villages of Undri and Ponora in his flight from Nagendra and since then his descendants have received the *Teeka* of sovereignty from the descendants of these Bhills. Whether this custom sprang up now or when young Goha had been elected a mimic king at play and the *Teeka* placed on his forehead with the fresh blood which had been drawn from the finger of the young Bhill is not of much importance, now as the custom has died out of use. It, however, goes far to show the importance of the Bhill community at the time for it formed the backbone of the Grehlot Power. In fact from times immemorial, from the exile of the noble Rama, the Divine King of Kosala, we discover a friendly relation to have permanently sprung up between the Solar Line of Kings and the aborigines inhabiting the central hilly region and the Deccan. As soon as Rama reaches Chitrakote these wild tribes flock to him with the offer of their humble services. A friendship that was formed in those "legendary or mythological" time has existed to the present day and never has it failed the dynasty even in the darkest periods of its history.

Bappa proceeded on and on in his journey not knowing where to try his luck and win a name for himself. At last he thought of Chittore, or Chitrakote of which it is said to be a corruption, a city built on a rock in the centre of a great plain. Here his mother's brother—a Mori Prince of the race of the Ancient Lords of Malwa—ruled. He was sure to receive there shelter for the time till he should mature his own plans for his future career. So he bent his footsteps thither.

The uncle gave his nephew a right hearty welcome. Bappa was a promising youth and soon became the favourite of the Lord of Chittore. But the kindness and favour shown to a fugitive, a stranger who came none knew whence, offended the nobles and kindled their jealousy. 'Just by this time the city was threatened by an invader. The Barons of Mewar now thought they had an opportunity of disgracing the stripling and of showing their displeasure to their Chief. If possible, they thought, they would still win back his favour, or failing in that, they would, at least have the satisfaction of having wreaked their vengeance upon the head of their over-lord and his favourite. So they refused to lead out their men into the field of battle: "Bappa," they exclaimed in indignation, "has been your favourite. He has been the recipient of all the honours you had to bestow." He shall fight for you and not we." The Lord of Chittore thus deserted in the very hour of danger was repenting of what he had done. But young Bappa in the pride of youth and gigantic strength, nothing daunted, prepared for the struggle single-handed. With a scanty retinue he was going out to meet the enemy: This spirit, this heroism, shamed the chiefs into following the youthful champion inspite of their jealousy. The enemy was defeated and chased out of Mewar and forced to give his daughter in marriage to Bappa as the price of peace. The young victor returned to Chittore in triumph. The nobles were now so charmed with the display of his skill, his herculean strength and the prodigies of valour he had performed that they called upon him with one voice to usurp the throne, for they could no more brook the rule of one so effete and coward as the Mori had proved himself to be." Bappa yielded to the temptation. In Sambat 785 or A. D. 728 with all the

nobles of Mewar at his back, he had the ingratitude to turn out his benefactor, and usurp his place and power. The kingdom of Mewar which he founded this year has withstood twelve centuries of warfare and survived the mighty revolution that have swept over India. It has seen the rise and fall of mightier empires but has outlived them all in its pristine glory, pride and power, its annals enriched with glorious deeds of chivalry, display of unequalled heroism, feats of unheard of valour, stubborn love of independence, fearless championship of the ancient Religion, and golden deeds of loyalty and self-sacrifice that are not to be surpassed anywhere. The hermit had called Bappa, the Dewan or Regent of Eklinga and now he assumed this title with that of the Rawal. He also styled himself the preceptor of sovereigns (Rajguru) and the Universal Lord (Chakwa). Lastly he called himself the Sun of the Hindus (Hindua Surya), a title like that of "the Defender of the Faith" of the kings of England, which is still assumed by the Rulers of Mewar.

For many many years Bappa ruled Chittore and married many wives, had many children and extended his dominions far and wide. He also married a princess of Sunderwep the Dui of to-day on the western coast. She brought with her, as a part of her dowry, the statue of the Guardian Goddess—Vayan Mata—who protected Chittore for many generations till a coward left her in an hour of need.

Bappa was succeeded by his son by this princess after his disappearance. Another tradition says that after placing his favourite son on the throne of Mewar, Bappa led an army into the north and founded another kingdom somewhere in Afghanistan. The kings of the neighbouring regions paid him homage. Once more he married many wives from among the

royal families of these parts by whom he had hundred sons who became the progenitors of hundred Pathan tribes. Next Bappa is said to have become an ascetic and to have gone to the sacred Sumera.

The History of Mewar is obscure till 1193. Probably during this period of more than 400 years after Bappa's death there were no great conquerors among his descendants. By the close of the twelfth century king Samersi ruled Mewar. He had married Pritha, the sister of the last Chouhan Emperor of India. He was a brave soldier, a skilful general, patient in adversity, and resourceful in retreat. He was an equally farsighted statesman, wise in council. In 1191 Shahabuddin Ghori appeared with his Tatars on the north-western horizon of India. Samersi flew to the succour of his brother-in-law, defeated the invader at Thaneswar and chased him into his own territory. But two years later when Shahabuddin at an invitation from Jaichand of Kanouj again invaded India with his host, the Chouhan Prithviraj was reposing under the siren fascinations of Sanjogna's beauty and absolutely unaware of the approaching storm. But Samersi was always watchful. He at once marched at the head of a strong force of his brave Rajputs to Delhi and roused the Chouhan from the lethargy of the voluptuary. The Turks were chased beyond the Ghaggar and on the field of Thaneswar the armies stood face to face a second time. For two days the battle raged with unabated fury. Ghori had lost most of his nobles and troops. Destruction looked him in the face next dawn. He therefore thought of guile. Having sent a strong force to fall upon the Rajputs in the rear at a given signal, he affected to beat a hasty retreat. The Rajputs flushed with victory and jeering and laughing at what they believed to be the utter rout of the

enemy cast off all caution, threw away all discipline and fell upon the retreating enemy in a confused motley rabble. Shahab was watching this moment. His eagle eyes perceived it and he gave the signal. At once the Turks turned round in perfect order and rushed upon the Rajputs who now stood as if routed with surprise. Just then they were also attacked in the rear and they lost all hope of life. With characteristic Rajput temerity, when once they believed their case to be desperate, they gave up all thoughts of safety. Their one object was now to kill as many of the enemies as each of them could before he was killed. The voice of the Emperor or of Samersi was no longer heeded or else the scale might yet have been turned. Fighting in the thickest of the battle they were killed, and the last battle of Hindu independence fought and lost on that fatal field has cast a glamour half romantic and half tragic on the closing scene of the Rajput Supremacy. Samersi left his son Karan, a minor, to succeed him. Shahabuddin was not content with overthrowing the Empire of Delhi, but despatched a force under Kutub, who afterwards became the first Emperor of Islam in India, against Chittore. Rani Karnawati, the widow of Samersi, on hearing of Kutub's approach put herself at the head of her brave Rajputs and defeated the Islamite forces at Amber.

Mahap, the son of Karan, was turned out by his brother-in-law, the chief of Jalore, who usurped the throne for his own son. In 1201 Bharat, another son of Samersi, recovered Chittore and placed his son Rahap on the throne. On account of a temporary change of the Capital to Sisod, Rahap changed his patronymic to Sisodia. The rightful heir to the Gaddi of Bappa Rawal was forced to fly to the hilly region to the south-

west and became the founder of a separate principality, the kingdom of Dungarpur.

So far we have followed Col. Tod, the immortal historian of Rajputs. There are, however, two other versions of the same event—Mahap's leaving Chittore and founding a separate principality in Bugar.

Let us begin with the Dungarpur version, which represents Mahap as having waived his birth-right in favour of his younger brother, Rahap, and migrated into these parts to carve out his own fortune. There is nothing improbable in it. More than once the same thing has been done in Mewar.

Later on, in the reign of Rana Lakha when the Rathor Rao of Mundore in Jodhpur sent an offer of his daughter's hand for Maharajkumar Chonda, who then happened to be absent, the old Rana Lakha, stroking his white beard, said jokingly that he knew the cocoa-nut was surely not meant for an old greybeard like himself. This innocent remark was repeated to the Prince when he came, who now declared that as the Princess now stood in relation of a mother to him, he could not even think of marrying her. The Rana was in a fix. It would be discourteous to decline the offer. The old King, therefore, accepted it for himself, and Prince Chonda, who may rightly be called the modern Bhishma, swore that he gave up all claim to the throne of Chittore, and would be content with being only the premier Noble of Mewar, which position his descendants—the Raos of Salumder—still hold.

Again about the close of the 17th century when Rana Raj Sinha knavely asked his eldest son, Bhima, to slay Jai Sinha, his younger brother and Rana's favourite son, to ensure his own succession—for there was an hour's difference in their age—the rightful heir, understanding his father's meaning

who had placed the "Amar Dhava"—which was his by right—on Jai Sinh's arm at once waived all his rights to the throne of Mewar, and further swore that he would not drink water until he had stepped out of the Debari Pass which commands the city of Udaipur.

From these two instances it is evident that the version here given has nothing of improbability in it. According to Sir John Malcolm this claim of Dungarpur Maharawals that they represent the elder branch of the House of Udaipur, was tacitly admitted by Mewar till lately by the highest seat being always left vacant when the Maharana of Udaipur dined, thus commemorating an appreciation of Mahap's sacrifice. In appreciation of Chonda's act it had been stipulated that on all deeds of grant his symbol, lance, should be superseeded to that of the Rana. That the custom referred to by Sir Malcolm was a similar admission on Mewar's part of Mahap's sacrifice, carries no surprise but rather corroborates the contention of Dungarpur.

The second version is given in the Imperial Gazetteer of Rajputana. Towards the end of the twelfth century, says Major Erskine, Karna Sinha ruled Mewar. Rana Mokal, a Parihar Rajput of Mundore, began to ravage the country of Karna who, thereupon, sent his eldest son Mahap against the Rana of Mundore. But Mahap proved himself unequal to the task, and Mokal continued his raids even more boldly than before. Rawal Karna Sinha, therefore, sent his second son Rahap to expell the invader. The younger prince not only defeated the Rathor but also took him prisoner, and when he led the captive into the presence of his father, the latter was so much pleased with Rahap that he declared him to be his heir-apparent. Displeased at this, Mahap left

father and after staying for some years at Ahar (whence his descendants are known as Aharyas) proceeded south and took up his abode with his mother's people, the Chonhans of Bagar, whence he gradually driving back the Bhill chieftains, became the master of the country. It is of little importance now to dilate upon these versions, for Dungarpur has ever remained independent of Mewar.

CHAPTER II.

The First Dawn.

Foundation of Dungarpur.

It was about the first decade of the 13th century that Rawal Mahap was compelled to forego his paternal state, his rightful heritage, by an usurper and to seek refuge in flight into the hilly region to the south-west of Mewar. It is said that in course of this flight and throughout his adventures he was accompanied by a band of faithful Damor Bhills, through whose good offices he made friends with the Bhill chiefs of this wild and savage country. There were also some Chouhan Magnates whose friendship Mahap as well cultivated. Thus partly through his conciliatory policy, partly through his own skill and bravery and partly also through the influence he still bore as the rightful king of Mewar, though then in exile, he built up a petty chiefship for himself and his descendants. He styled himself Rawal as his predecessors had done before him, though by this time Rahap who had ascended the throne at Chittore and had subdued Rana Dhonkul, a Parihar chief of Mandore, had assumed the title of Rana in place of Rawal. Mahap also continued his patronymic Aharya which had been changed by the younger branch at Chitrakote into Sisodiya, as we have already seen. Three reasons may be assigned to

account for the difference which had sprung up between the two branches of the same house and that within the lifetime of less than a generation. Of these the most natural and reasonable appears to be that the change in the title and patronymic of the younger branch was due to the causes or events which did not affect the elder branch at all; for, they had taken place after the separation of the two. They might also have been intended to mark out their absolute separation and future independence. It may also be possible that by continuing the old title and patronymic, Mahap might have intended it to be understood that he still stood as the rightful heir and successor to Bappa's Gaddi and that he claimed the allegiance of the Barons of Mewar.

Mahap was succeeded by his son. The history of Dungarpur is very obscure for 75 years after Rawal Mahap's death during which short period no less than (9) nine chiefs succeeded the founder on Gaddi with an average reign of little over 9 years. Even their dates cannot now be accurately known. This much, however, appears to be certain that all this while the family continued to encroach upon the territories of their neighbours whenever a suitable opportunity presented itself till by the Sambat 1335 (1277 A. D.) when Rawal Scharday occupied the Gaddi of Dungarpur, the state had become so important and powerful that it could venture to beard the Imperial Lion. This ambitious and warlike chief felt himself strong enough to fall upon Malik Chaurasi, the Imperial commandant in charge of the Pargana, now called Aspur, which was then the Military outpost of the Empire of Delhi in the south-west. The battle was fought on Monday Magh Sudi 9, Sambat 1335. Malik Chaurasi was defeated and killed. Aspur was now annexed to the Rawal's territory which then extended to the village of

Baroda. For many years he ruled his chiefship. He was feared and respected by the neighbouring chiefs. On his death he was succeeded by his son Duda Rawal who was as brave and warlike as his father. Galiakote was then the headquarter of a Pramar chief who, too, was a powerful ruler. A dispute having arisen Duda Rawal led his army against the Pramar chief. A hard contested battle was fought near the city in which the Rawal won a splendid victory over his adversary who fled leaving his capital with all its treasures to the victor Duda. The Rawal now established his capital at Galiakote. A fort with some palaces now all in ruin still attest to the importance of this former and now forsaken capital of the Pramar and the Aharya. Duda Rawal after a long and prosperous reign was succeeded by a still braver chief. This was Rawal Birsinha the founder of Dungarpur.

At the site of the town of Dungarpur there was then an important Pall of Bhills who were very powerful and do not seem to have acknowledged overlordship of any Rajput prince. The Bhill chief was a brave gallant young man Dungaria by name. There then also lived Salashah, a wealthy merchant of the Vaishya Community. He had the misfortune to possess an exceedingly fair damsel for his daughter who was renowned for her peerless beauty far and wide. The gallant Bhill Chief cast loving glances on this blooming rose of the wilderness. The sight of the fair maiden always awakened in this "Child of the forest" a passion which he could not stifle. At last he summoned the father of the beauty and bade him give his daughter in marriage to him. To refuse was to court immediate death, to yield was to disgrace himself and his family. To extricate himself, however, from the present difficulty the wily Baniah,

thought it best to consent at the time and to ask for time to make the befitting preparations for the celebration of the marriage, but really to devise some scheme to avert the calamity. This was cheerfully granted. Without telling any one he left the Pall and reached Galiakote in disguise. There he sought an audience of the Prince, Rawal Birsinha, and told him all that despair prompted him to utter. His story related with the vehemence of an injured and disgraced father, elicited the sympathy of the chivalrous Rajput. The unfortunate man had no need to back his entreaty with an appeal to the Rawal's self-interest and greed. It was enough that a maiden's honour was at stake. Birsinha promised to do all in his power to save the applicant from disgrace. A plan was at once devised how to effect this. The Seth was to fix the marriage day and to entertain the Bhills on the occasion with a strong liquor, while the Rawal and his brave Rajputs should reach Shaha's house in covered litters. The rest was to be left to the Rawal to manage.

The counsel was followed to the letter. The day dawned. Litter after litter came to the bride's house. No one suspected that they contained armed warriors; for the Shaha had made magnificent preparations and given out that he had invited even his distant relations with their ladies. At last the Bhills with their Chief Dungaria arrived at the house of the bride. Sala Shah freely offered the strongest wine to his guests. Every draught awakened a desire for more. Freely they drank and cup after cup went round, till most of them had lost all consciousness. When all was ready and the moment ripe, the Rajputs rushed forth from their hiding and fell upon the half-t tipsy, and all unsuspecting Bhills. The place that a few moments before had been the scene of

merriment became one of bloodshed. The marriage rejoicings were changed into the wailings of death. Dungaria was the first to fall, while many others were easily dispatched and the rest overpowered.

This historical Romance with its tragic but dramatic conclusion was enacted on Phagun Badi 7, Sambat 1415 or A. D. 1357. Rawal Birsinha established his power over the Pall and founded Dungarpur on the site of the village of Bhills.

Tradition says that the gallant Bhill had two wives—Kali and Dhanna—who were deeply attached to their husband. Finding him with many of his kinsmen treacherously killed and their Pall passed into the hands of the Rajputs, they resolved to burn themselves on his funeral pyre. As they ascended it they were about to pronounce some terrible curse upon the victor, when the Rawal with great presence of mind approached and gently spoke to them and won their favour and good wishes. He promised to erect a monument to their memory which is still to be seen at the foot of the Fort above the hill; and to name the town which he proposed to build at the foot of the hill after their departed husband. He further laid it down that whenever a new Rawal would ascend the Gaddi after him, a descendant of Dungaria should mark the teeka of sovereignty over the Chief's forehead. This custom was in force till two or three generations ago.

CHAPTER III.

Above the Horizon.

Separation of Banswara.

Rawal Birsinha, the founder of the capital of Dungarpur, ruled till 1358, when on his death he was succeeded by

Bhastund or Bhushandi who erected the Hanoomat Pole and Bhasmasur temple. He reigned but for a year and on his death was succeeded by his son Dungarsi in 1359. Rawal Dungarsi, too, had but a short reign of two years and died in 1361 when he was followed by Karan or Karansi I, who enjoyed a comparatively long reign of 23 years. He appears to have been an easy going prince ; for, nothing of importance happened during his rule of which we have any recorded account.

Rawal Kanardey who succeeded his father Rawal Karansi I in 1383, ruled till 1405. He was also a peaceful prince. He built a new palace for his residence which he christened after his own name as Kanarda Pol. It still stands in the centre of the town and accommodates the Police Station (Kotwali), Police office and the State Treasury. It is the busiest part of the Capital. Pata Rawal (Pratap Singh) ascended the Gaddi on his father's death in 1405 and died in 1440 after a long and peaceful reign of 35 years. He had a tank dug to the west of the city called after him Patela.

The successor of Pata Rawal was his son Gaipa Rawal who is also known as Rawal Gopi Nath. His reign, too, was an uneventful one for a historian, unless he be identical with Ganesh Raja of *Tabkat Akbari* who is said to have fled at the approach of Ahmed Shah I of Guzrat in 1433, but who subsequently, says the writer of the *Tabkat*, repented and returned to wait upon the Sultan by whom he was received as an adherent on offering a befitting tribute. Ahmed Shah's successor, Mohamed Shah, is said to have plundered and laid waste the country of Bagar and to have received the submission of the same Ganesh Raja about 1446. He has left his name appended to a large tank —indeed the largest in the Capital. It lies to the north-east of the city and was constructed during his reign. On one side of

it is a masonry embankment with a long flight of stairs reaching to the bottom. On the north-eastern extremity is a building called Badal Mahal (Cloud Palace). The pakka bank is surmounted with chhatris (pavilions) which are now in half ruins. At one time the tank must have been a fine sheet of water and have added greatly to the beauty of the Capital. In the terrible famine of 1900, however, it was almost dried up and since has never again been filled. Rainfall has, all these years, been scarce and fitful. And no stream or brook feeds the reservoir. There is, however, a scheme under consideration of running a canal from some-neighbouring river. But the project is very difficult and costly; as the tank is on a much higher level than any of the streams which may possibly be made to contribute to its store of water. Gaipa Rawal ruled for 15 years and was succeeded by Rawal Som Dass who, according to Farishta, fled to Kothana, when Mohamed Khilji, King of Malwa, marched to Dungarpur, and encamped on the banks of the lake Gaip Sagor. Rawal Som Dass, finding himself unable to repel the invader, thought fit to make peace with the Khilji, and save his people from the horrors of Mohamedan fanaticism. He accordingly, sent two lakhs of *tankas* and 20 horses of the finest breed. He does not, however, appear to have seen Mohamed in person. An inscription dated Sambat 1536, says that Rawal Som Dass made a gift of a village to Bhat Som Datt. On the latter's death in 1481 Ganga Rawal also known as Ganga Deva, ascended the Gaddi and ruled to 1504.

In that year, on Ganga Rawal's death, his son Rawal Udai Sinha I succeeded to the throne. He was a powerful prince and a splendid warrior. In 1509 Mewar had come under the rule of the renowned Rana Sanga, the greatest though not the most fortunate, of her warriors. He was the Napolean of Mewar.

Whenever he took the field he was accompanied by 80,000 horses, 7 Rajas, 9 Raos, and 104 Rawals and Rawats. It was in the year 1527 that a last attempt was made by the Rana to wrest the Imperial Sceptre from the Moslem. The Lodi Dynasty had already fallen and on her ruins numerous independent principalities had sprung up like mushrooms. Babar from the north-west had already defeated the last of the Lodis and was now trying to build an empire for himself, and breathe a new life in the dead body of the Islamite Empire of Hindustan. Just now Rana Sanga came forward to dispute the sovereignty with the adventurer. It was the final struggle between Foreign and Indigenous rule, between a Turk and a Kshatriya. Was India still to be governed by fresh hordes of adventurers or by the brave Rajputs? This was the question which had to be decided by force of arms on the fields of Bayana and Khanwa. On one side was an adventurer far away from his country and cut off from his resources, his soldiers were depressed and almost panic stricken by the ominous prophecies of a soothsayer. On the other was the chivalrous Rajput in the very midst of his country and under the command of the best general of his time, the hero of 18 victories. The one was fighting for the lust of conquest, the other for his hearth, his home and his gods. But these gods had destined otherwise and decreed that this time the ever-victorious Rana should sustain a defeat at the hands of his adversary. A brilliant career must set and close in darkness. "If," says Elphinstone, "Rana had pressed on during the first panic he would have obtained an early victory, but as he withdrew he was defeated by the treachery of Saladi, the Chief of Raisin, who went over to the enemy." Rawal Udaisingha I had flocked with his troops to the standard of his kinsman to fight for the cause of his nation and his country.

It does not appear that in these times the relations between these two branches of Bappa's line were in any way strained. They rather appear to have been the most cordial. The Rawal in this expedition was accompanied by his younger son Jagmal; the elder, Prithee Raj, was left in charge of the State. Udaisinha fought bravely and fell fighting in the thickest of the battle that ensued. Jagmal, too, fought on valiantly till at last he fell unconscious with the numerous wounds he had received. In the flight and chase Jagmal was left for dead both by friends and foes. When the field was deserted and he came round to himself he crept away from that fatal field of carnage and disgrace, and sought some place of shelter for love or for money. In course of time he recovered and returned to the country of his birth. After some months of wanderings and adventures, when he came home he was disowned by his elder brother, Prithee Raj, who had become Rawal as soon as the sad news reached Dungarpur that Rawal Udaisinha with his son Jagmal had been killed in the battle of Khanwa. The Jagmal who now appeared and claimed his share was looked upon by the new Rawal and the public in general as no better than a clever pretender. Failing in his attempts to convince any one of his identity and to have his rights acknowledged, Jagmal retired into the hilly regions in the North-East. There he made him a home. The hills where he resided are still called Jngmeru (Jagmal's Hills) after him. Here he collected a band of followers with whom he made inroads into the territory of his brother. His first acquisition was the territory of the Thakur of Koarilya (Kori Gaya), who had not unoften defied the authority of the Chiefs of Dungarpur. Next he subdued the whole of the country which now constitutes the territory of of Banswara-Vasanwara, named after Vasna, the head of the

most powerful and important colony of Bhils. Having thus established his power within less than a year, he transferred his headquarters from Jagmeru to Banswara which he made his capital. But he still continued forays into the principality of his brother Pritheeraj till at last both the brothers, tired of constant quarrels and unceasing border warfare, agreed to abide by the award of the Raja of Dhar to whom they referred their dispute for settlement. The Raja fixed the river Mahi as the boundary between the two States, which now became separated and independent of each other for ever. Prithee Raj who would not give the usual fief to his younger brother for his maintenance, was now the greater sufferer, for Jagmal instead of migrating to some distant land, built up a state for himself by seizing nearly the half of his brother's territory. The award of the king of Dhar was given in 1529 about two years after Udaisinha's death.

There is another version of the separation of Banswara from Dungarpur. Rawal Udaisinha, it is said, had in his life time split up his principality between his two sons, giving Dungarpur to the elder and Banswara to the younger. The Mohamedan version of the separation of the two States appears to be tinged with characteristic moslem vanity—a desire of magnifying the prestige of Mohamedan kings and slighting that of the Rajput Rulers who could be made and unmade at the former's sweet will; and accordingly, this version is that in A. D. 1531 Bahadur Shah of Gujrat gave half of Bagar to Prithee Raj and the other half to Chogal (perhaps Jagmal). Whichever be the correct version, it matters little. There is, however, no gainsaying the fact that since 1529 the two States have been independent, and that it was the Raja of Dharwar who settled the dispute between the two brothers.

CHAPTER IV.

Nearing the Meridian.

Moghul Supremacy.

Rawal Prithee Raj or Prithi Sinha now became the absolute ruler of the dwindled kingdom which still exists almost as he left it. After the border warfare had been put a stop to by the acknowledgment of Jagmal's rights and independence there dawned upon Dungarpur an era of grace and prosperity which continued for nearly two hundred years.

One Thakur Lal Sinha, a descendant of the ancient Chonhan kings of Delhi, migrated to Dungarpur and took service under the Rawal who, in consideration of his illustrious descent, granted him Borri in fief.

Prithee Raj died about A. D. 1538, and was succeeded by his son Askran who founded the town of Aspur named after him. He also built the temple of Bhuvaneswar at the confluence of the *Some* and the *Mahi*. Another temple, dedicated to Chaturbhuj, was built at the Capital.

About Sambat 1612 or A. D. 1556 Maharana Udaisinha led an expedition against Haji Khan who had seized Ajmere. The time-serving Pathan had at first acknowledged the suzerainty of Mewar when Rao Jodha of Marwar had threatened to expell the adventurer. For some time, therefore, Haji Khan continued to hold this key of Rajputana under the Rana but ready to shake off the yoke, the moment he should find a pretext to do so. This was furnished by his shortsighted Suzerain who, in a fit of folly and despite the protests and sage advice of his counsellors, Rathore Tejsi, Dungaria Set and Suja Balisa, called upon the Turk to send him Rang Bai, his mistress, among other presents as the price of the protection extended to him against

Marwar. The demand though sanctioned by Mahomedan Royalties—nay afterwards even by the Great Akbar himself whose cupidity cost Bazbahadur his mistress, his Kingdom, and his life, and Rupmati her lover and her life—was from a Hindu point of view as ungenerous, and as un-Rajputlike as it was insulting and foolish.

Haji Khan, it is said, was willing to satisfy all other demands than that. Udaisinha was earnestly entreated to forego that dishonourable proposal, but in the flush of pride and the success that had hitherto attended his arms, the Rana was inflexible. War was, therefore, declared against and messengers despatched forthwith both to the vassals of Mewar and her allies to join the expedition against the infidel Turk. Maharawal Askran responded to the call of his kinsmen. Ten powerful chiefs, besides the Barons of Mewar, flocked round the golden banner of the Maharana. It was a gallant sight. The glory of Rana Sangha seemed to have returned once more. But the Fate had again decreed against the Maharana. Every one who joined the expedition felt that he was fighting for an inequity. There was lacking that moral conviction of the justness of cause that half ensures victory or sheds a golden lustre round a glorious defeat. The wily Afghan, finding himself not strong enough to meet the forces of Mewar, forthwith transferred his allegiance to the Prince of Marwar, Rao Jodha, who had already been on the lookout for an opportunity to bring the Pathan under his own sway and who, therefore, unhesitatingly welcomed this godsend proposal and marched to Haji's succour. Before battle took place a panic had seized the Mewar Army and the result was not a rout but a slaughterous defeat at the field of Harmara, some 18 miles from Ajmer. Most of those who had joined the expedition were slain in the fight. Rawal Askran,

however, was more fortunate than his grandfather Udaisinha had been. He reached Dungarpur in safety.

By this time the Sur Empire had been overthrown by the second battle of Paniput and the Mogul Empire re-established at Delhi. While Akbar had been consolidating his power and subduing his refractory nobles, a sort of anarchy reigned in South-Western Rajputana, Malwa and Guzrat. Taking advantage of the feud which raged between Mewar and Marwar Akbar seized Ajmer, the key of Rajputana and then set upon the task of subjugating the Rajput States. One by one with the exception of Mewar, they were all made to acknowledge the Imperial supremacy during Akbar's lifetime. But though his power had been all but firmly established elsewhere, Malwa and Guzrat continued to give him trouble.

It was about this time, says a tradition, that the harem of some Mohamedan king passed through the territory of Dungarpur, on way to Mecca. Askran with a detachment of his troops fell upon the party, defeated the Royal escort and put them to flight but not before they had given up all the treasure including the jewels of the queens into the hands of the victors. This adventure, however, was more befitting a brigand than the chivalrous head of a Rajput State. However, out of the booty thus obtained, the Rawal is said to have made a gift of 84 maunds of gold to the temples at the capital. *Tula Dan* was also performed, i.e., he had himself weighed against gold, silver and other precious things which were all given away to Brahmins and other poor men. There are still relics to be seen of the ritual place where the ceremony was performed. But the gift of 84 maunds of gold gives a tinge of unreality to the story, unless it be that the maund of those days was equal to something like a seer of to-day, or the quantity be another instance of

popular and traditional exaggeration. The Mohamedan king whose herem is said to have been robbed, must have been some petty chief ; for, it does not appear if anything was done to avenge the insult. In an inscription in the temple built by his son and successor at Surpur, dated Sambat 1647, Rawal Askran is said to have fought with Akbar.

From Akbarnama, it appears that in Sambat 1630, A. D. 1573, Akbar, while in Gujerat, deputed Man Sinha of Amber, to induce Pratap Sinha of Mewar and other chiefs of the neighbourhood to acknowledge his supremacy. The Rajput general on his way to Udaipur ravaged Bagar and visited Dungarpur.

The historic banquet between the Rana and Kanwar Man Sinha took place at this period. There is reference to it in a Hindu chronicle—Moota Nainsi-ki-khiat. On hearing that Man Sinha was coming Rana Pratap deputed Sonagra Mansingh, Akhairajat and Dodia Bhima with a message to the Amber Prince and invited him to Koomalmer, the headquarters of the Rana. When Rawal Sahasral of Dungarpur learnt of this, he warned his kinsman Pratap of what he was going to do. The Rawal had by this time come in contact with the cunning Kachhwaha and had a first hand knowledge of his character. He also knew Pratap, and hence he apprehended that only mischief would come out of the proposed interview. But Pratap did not listen to this advice, and the warning, as is well known, proved too true. The chronicle, however, makes here a mistake. The Royal occupant of the Gaddi at Dungarpur was at this time Askran Sahasral succeeded him 14 years later in Sambat 1644. Possibly Sahasral, the heir-apparent, might have been sent with the message to the Maharana, and Mootanainsi put in the name of the son instead of the father.

In 1574 Mirzakoka, the Imperial Governor of Guzrat, had grown so refractory that he had to be replaced by Khan Khana, son of Bairam. But as he was too young and had little experience in the work of Government and the complex politics of those times, his administration proved a failure. There was everywhere open defiance of the Imperial authority, and the neighbouring chiefs connived at and in many cases encouraged acts of lawlessness. Khan Khana was recalled and Raja Todarmal who had just returned from the second conquest of Bengal was sent to Guzrat with orders to put down anarchy with an iron hand and reduce the rebellious local magnates to submission. Here, as elsewhere, the Raja proved equal to the task and won fresh laurels to adorn his brow. The princes of Jamnagar, Idar, and Dungarpur were made to yield and put an end to the lawlessness which they seemed to favour. Some of them were further made to agree to attend upon the Governor for a fixed period every year.

About 1576, the Emperor came in person to these parts and while he was encamped at Banswara, Rawal Askran attended the court and was admitted into Akbar's presence. He acknowledged the Mogul Suzerainty and became a vassal of the Empire.

It was thus during Askran's reign that the Moghul supremacy was asserted over Dungarpur. But the principality being a small one and far remote in a secluded corner of the mountainous region no separate treaty appears to have been concluded with it. The annual tribute payable by the State was remitted to the Imperial Treasury through the Subadar or Emperor's Governor of Guzrat.

There was yet another aspect of this pettiness of the State as well as of its remoteness and geographical situation. This is

plainly writ on the pages of her history. While this acknowledgement of the Imperial Supremacy afforded her protection against a foreign enemy, her situation and pettiness exempted her from taking part in the imperial politics or in fighting out the imperial wars. To the Moguls it was enough that the chief of Dungarpur should not swell the host of their enemies, in particular Mewar; and to the Rawal, that he should be secure in peace, and not be called upon to succour the imperial ambition. From the meagre mention also that is made of the State in the histories of the Mogul period, the same inference is to be drawn that her chiefs seldom participated in the numerous wars which the Emperors were always waging, or held any important office, civil or military, under the Empire. Nor again does it appear that they ever fought under the imperial flag in the great war of Mewar's Independence which lasted for more than a half-a-century before their very doors. This neutrality, therefore, is greatly to the credit of the patriotism and nobility of the Rulers of this State. Whilst most of the Rajput States swelled the Moslem forces against the solitary Mewar, Dungarpur never unsheathed her sword to dip it in the blood of her kin. Had they liked the other course, they might have basked in the sunshine of imperial favour, and extended their dominions at the expense of their own kith and kin. But they nobly withstood the temptation and refused to be led against their own flesh and blood.

But along with these advantages, there were equally serious disadvantages. Her geographical position and her insignificance moulded her history after the empire declined and exposed her to the tender mercies of her neighbours. But of this hereafter.

There is nothing more worth record in Askranji's reign. An inscription in the Navlakha Baori of Sambat 1643 alludes to some historical event in the words—"Rawal Askran, son of

Rawal Prithee, gave refuge to three Badshahs (kings) with nobles of 1,200 rank Lords of elephants and horses." But no mention is made of the names.

Akhai Raj, a cousin of Lalsinha, who had received Borri from Prithee Raj was given the Jaigir of Peeth which his descendants still hold. :

Rawal Askran died in Sambat 1644 or A. D. 1587 and his son Sabasmal succeeded him on the Gaddi. His reign of 18 years was full of peace and prosperity. Not a few public buildings, such as temples, sprung up in the different parts of his kingdom as appears from the numerous inscriptions that are still preserved in them. One of these placed in a Jain Temple at Sagwara is dated Sambat 1648 corresponding to the Christian era 1591, and has a historical allusion to the tolerant and conciliatory spirit which characterised Akbarian policy. It is inscribed therein that the Emperor forbade all slaughtering of animals for six months and took off all annoying and insidious taxes which had been levied by the Pathan kings on shrines and other places of pilgrimages.

In year 1647 of the Vikram era the spacious and grand temple of Madho Rao was erected on the banks of Gangli at Surpur, a suburb of the Capital. The temple still stands and is worth paying a visit. The scenery is quite charming but like most Hindu places of worship, it is now desolate and deserted. The large compound is overgrown with bushes and wild plants; the outhouses are already fallen or tottering, the smaller shrines are defiled; the front cupolas are used as kitchens by pleasure-seekers or Bohras who go out a-pienicking. These bigots invariably seek some deserted Hindu shrine or temple to enjoy themselves. The paid priests visit these places at fixed hours in morning and evening for a few minutes,

and this they do, not out of devotion, but out of the love for the few coins they monthly get. Apart from a religious sentiment, if something be done to preserve these glorious monuments of a bygone age, it will only shed lustre on the rulers and endear them to their subjects, as the example of that autocrat, Lord Curzon, will amply prove. To Indian princes it is a sacred duty to keep up the relics which bespeak of their past grandeur, the largeness of their heart, the generosity of their spirit, and the religious devotion of their soul. These are also the scattered pages of their ancient history.

It was possibly in the reign of Sahasmal—though satisfactory evidence is wanting—that a quarrel arose with the Thakur of Borri about the rights of *Sarna* which has played an important part in the history of Rajput States. Beer Bhan, son of Lal Sinha, claimed that his *Sarna* extended to the place now called Khandi Pole and that an offender who entered this charmed circle could not be laid hands on by the State. This was very annoying to the Rawal and bred not a little mischief. The Thakur was banished and his Jagir confiscated. The poor man died in exile, leaving his son Surjamal an heir to his name alone. Partap Sinha was now dead and Amar Sinha who now ruled in Mewar—led an expedition against Dungarpur. Surjamal heard of this and though in exile, he still believed himself to be a noble of Dungarpur and as such he could not bear the idea of seeing the state of his liege-lord overrun by an enemy while he raised not a finger to repell it. His blood boiled at the approaching insult and he resolved to repulse the invasion at any cost. With a scanty retinue of freebooters with whom he lived, he reached in time to dispute the passage across the Som and perished in the attempt, but not in vain. The invaders were struck with this sudden

and unexpected check to their progress. They were also impressed with this noble display of patriotism and loyalty and thought it wise to beat a hasty retreat. When the Rawal heard of Surjamal's death in the defence of Dungarpur's rights he was quite as much charmed with this feat of valour, as with the spirit of self-sacrifice now displayed by the exiled noble. Parsuji, the only survivor of Beer Bhan's line, was recalled and given the fief of Bankora with twenty-four villages which his descendants have ever since held. Sahasmal died about Sambat 1661 or A. D. 1604, and was succeeded by his son Karansi II who ruled for a period of only some five years.

In Sambat 1665 or 1609 A. D., Punja Rawal ascended the Gaddi and ruled till 1665 A. D. He was contemporary of Jahangir and Shahjahan, and the founder of a village named Poonjnagar or Phonchpur after him, where he also built a spacious tank which is now under repairs. Overlooking Gaip Sagar he built a magnificent temple dedicated to God Shrinath. Two rows of smaller shrines were erected from its gateway to the main temple. These are 32 in number, being 16 on each side. Inside the outergate and just facing the inner one is an excellent statue of an elephant with a mounted rider. The temple was endowed with a village Basai which, subsequently in the reign of Jaswant Sinha II, when the temple had been defiled and desecrated by the Sindhis in 1799, was seized by Kishan Dass Solanki. About 1840, the temple was reconsecrated by Dalip Sinha and endowed with the village of Rajpur.

Poonja Rawal had now ruled Bagar for about 19 years. The country had been progressing and the people were happy and prosperous under his wise and beneficent government. There are numerous inscriptions of his time which

bespeak of a flourishing state of things. But now an untoward event happened which clearly showed Dungarpur's weakness. The concluding years of Jahangir's reign were full of troubles. The imperial authority was frittered away. Shahjahan had not yet fully established his power when Jagat Singh ascended the throne of Mewar. Taking advantage of the unsettled state of things and of his friendship with Shahjahan who was also under obligation to Mewar for the asylum she had afforded him while wandering as a homeless exile after the luckless rebellion against his own father, Jagat Singh set himself to extending the limits of his dominion by encroaching upon those of his neighbours. He sent out his general Akhai Raj with a strong force against Dungarpur which was taken after a hard fighting and given up to plunder. "Akhai Raj also extracted a heavy fine from the Rawal and returned to Mewar with a rich booty," says the Raj Prashasti inscribed on the stone walls of Jaisumand ; but there is no independent historical evidence in support of these events. The Prashasti was intended to be an eulogy on the then reigning Rana who constructed the lake Jaisumand. Jai Sinha, has therein been painted in the brightest colours. The author of the Prashasti has lavished his poetic skill in singing enlogies of a prince from whom dates the fall of Mewar, and who was in fact the author of those evils which later on cropped up in the reigns of his successors. His own son took up arms against him, he sowed in the seed of disunion, and was the father of the factions that sprung up ; he concluded the triple Alliance, between Jaipur, Jodhpur, and Mewar which proved so disastrous to all the three and most disastrous to Mewar. Leaving the state affairs to the cares of his ministers he reposed in the arms of a siren beside his newly cons-

tructed lake. But the Courtier author of the *Prashasti* makes no mention of these; and his testimony, if not absolutely false, is at least doubtful, as intended to magnify Jai Sinha and his house at the expense of others. Poonja Rawal, as soon as the back of the enemy was turned proceeded to Delhi probably to lay the case before the Emperor and demand justice. He was accompanied by his wise minister Sunga Gandhi.

At the imperial capital he succeeded in obtaining an audience of the Emperor who received Maharawal Poonja graciously, conferred on him the mansab of one thousand and half and gave him the personal command of 1,500 horse. In recognition of his position as a ruling chief and also as a mark of imperial favour, the Maharawal also received the *Mahi Maratib* (Royal insignia) at Shahjahan's hand, and his name occurs throughout that Emperor's reign, among the list of the Durbaris of his Court. But as regards the complaint nothing seems to have been done. Shahjahan could not, or would not do aught against the powerful Rana.

Poonja Rawal bestowed the fief of Lodawal on Manohar Sinha—a Chandra Vanshi Rajput. The tribute having greatly fallen in arrears, a part of the Jaigir was subsequently confiscated. Poonja Rawal died about Sambat 1721 or A. D. 1665. Just about this time the fratricidal war broke out among the sons of Shahjahan for the throne. The star of the grand old Moghal set, as it has risen, amidst gloom and murders, and the history of these years is the next dark page in the annals of the Moguls. While there was a sort of interregnum in the empire, Raj Sinha had ascended the throne of Mewar. He was an ambitious prince, a foresighted statesman, a brave soldier, and a distinguished general. Like

his predecessor he determined to turn these imperial troubles to his own account and reap a rich harvest for himself and at the same time avenge some of the wrongs of Mewar upon the Empire, and her allies. He set out in person with a strong force on this expedition of vengeance and plundered the outlying provinces of the Moguls bordering on his own. Just when the victory at Dholpur had ensured the throne to the crafty Aurangzeb, the Maharana hastened to send his heir-apparent with congratulation to the victor, who eager to conciliate the powerful ruler of Mewar for the time, sent a *Firman* to the Rana giving him the right to subdue, if he could, the neighbouring states. Accordingly Raj Sinha in 1659 summoned the chiefs of these states to attend his court, which perhaps they would not. Rawal Girdhor had now succeeded Karansi II. and had some trouble with Udaipur. But these hopes of Mewar were short-lived and fraught with most bitter fruits. To the time of noble Pratap and chivalrous Askran there had been most cordial relations between the two states of equality and of friendship. But since Amra led his unsuccessful expedition against Bagar they grew more and more strained. While Dungarpur never attempted to stain her hand in the blood of her kin, Mewar never hesitated to dye hers. Indeed there has never been scarcity of parricides, though there have been few filicides, if the word be allowed. Mewar's dream of overlordship was soon shattered, but the estrangement it caused still remains. When war broke out afresh between Mewar and Delhi the states were freed from the bondage into which Raj Sinha was trying to entangle them.

Rawal Girdhor had two sons, the elder and heir to the Gaddi was Jaswant Sinha ; the younger, Hari Sinha or Keshri

Sinha, received the fief of Sabli for his maintenance. On Girdhor's death in 1659 A. D. his son Jaswant Sinha succeeded him and enjoyed the long rule of 31 years dying in 1690. Of his two sons the elder Kahuman Sinha succeeded his father 10 years later, and the younger Fateh Singh had Nandli assigned to him as his appanage for maintenance.

CHAPTER V.

Reaching the Meridian.

Rawals Rama Sinha and Shiva Sinhaji.

In the year 1700, seven years before the death of the bigoted Aurangzeb, Rawal Rama Sinha ascended the Gaddi of Bagar. He was a man of fiery temper and the bravest and mightiest prince that ever graced the throne of Dungarpur. Once, it is said, an arrow, shot at random by some Bhill at Lemarwara Pal, struck the hand of Rama Sinha which inflamed his wrath to such a degree that he determined to completely subjugate these wild and audacious marauders who had mostly laughed at and defied the authority of the Rawals of Dungarpur. Not a day passed without the execution of one or two Bhills which struck terror into the hearts of the survivors. Some say that the arrow struck him in the forehead. The wound was not serious, still the scar was left behind, and whenever Rama Sinha took the mirror to look at his face, the kettle drum was sounded and a band of Rajputs with the Maharawal at their head rushed forth to make forage into the Lemarwara Pal. Guards were appointed who wandered about day and night in the country to keep these children of the forest in check. Now and then Rawal Rama Sinha went out in person to see with his own eyes that the

Bhills were doing no mischief. He was clad in full armour whenever he went out on such excursions. Perfect peace, absolute safety of life and property reigned in Bagar while Rama Sinha held the sceptre at Dungarpur. His reign was unanimously called "Rama's Reign," the model Aryan King and the great progenitor of the Solar race. A bard of the country justly sang when he said—

"A blind woman may safely toss about gold on public road, none durst look at her."

Further to establish his power and keep these wild people fully under control he fortified his kingdom by erecting a chain of forts on salient points of the country. One of these forts was built at the offending Pal at Lemarwara. It was called Ramgarh after the builder. Another was built at Bagadri commanding the road to Kherwara. A third was built at the Kodna border. This was also called Ramgarh after the Rawal, who built it. Here was also excavated a big tank. But both the forts and the tank with all the land have long passed away into the hands of Kodna chiefs. There is yet another story to show his fiery but generous spirit. One day he was seated on the top of the hillock where now stands Fateh Buraj overlooking the Gaip Sagar. He was enjoying the sweet and pleasant scenery which lay spread all round. As he looked at the fine sheet of water below, his eyes fell upon a man at the Badal Mahal—"Cloud Palace"—at the South-Eastern extremity of the lake. The poor man was bare-headed and arranging his turban. Rama Sinha was enraged at this sight which he looked upon as insulting. He inquired of his attendants who the impudent fellow was. "O ! Giver of bread," said the chobdar, "the man is a new-comer, a Choondawat Rajput, Kirat Sinha by name, and a scion of the

House of Salumber." The mace-bearer had hardly finished his speech when out went the musket and the poor man lay a dead corpse where he sat. His men took to heels, and on returning to Salumber told the Rao what had taken place. With this first Baron of Mewar at their back the heirs of Kirat Sinha seized Ramgarh and Datana as the price of blood, "*Moond Kati*." The Rawal on being told, took no steps to recover them. He knew he had done wrong and being by nature as generous as he was brave, he sent the *Patta* of these places to Kirat Sinha's heirs.

Another Choondawat Rajput of the House of Salumber received the fief of Solaj shortly after. The Jagir has seven villages. Sawan Sinha, a Rajput of Etawah district, came to try his fortune in these parts and obtained service under the state. He was a brave soldier and soon became a favourite with the Rawal. His services were rewarded in course of time with the grant of the Bechhiwara with five villages. After a strong and just rule of 28 years Rawal Rama Sinha died in 1723, leaving to his son and successor a better consolidated and a more prosperous territory than he had received from his predecessor.

The next chief Rawal Shiva Sinha who succeeded his father in 1728 was the worthy son of a worthy father. He was indeed, not a great soldier, nor had he the military spirit of his father. He had something better. He was a statesman, a man of peace and of letters. Himself being a profound scholar, he patronised learned men from all parts of the country. Poets and scholars, artists and artizans, flocked to his court and received the royal patronage most liberally. More than one *Charan* bard of the Court received Jagirs from Rawal Shiva Sinha. He was also a poet of some merit and had composed an Ode in Sanskrit to God Siva to whom he was

deeply devoted. He was a religious man to the core, and observed many fasts and lived like a Yogi, his hair tied up in a knot above his forehead.

Like every great ruler Shiva Sinha was wise in the choice of his ministers. During the first 18 years of his reign his Prime Minister or Kamdar was one Daya Rama Khavas, a Tanboli Brahman who owed his rise to his wisdom, tact, and experience. The Empire which Akbar had erected was breaking up, and the powerful chiefs had begun to aggrandise themselves at the cost of their weaker neighbours. The Panwars of Dhar had in particular grown aggressive in these parts and often raided the territory of Dungarpur. In the meantime the Marhattas had grown supreme in the South and exerted considerable influence in the polities of the North as well. Shiva Sinha, therefore, thought of transferring his allegiance to this new paramount power and deputed his minister Daya Rama to the Court of Sitara to arrange the terms. But the descendant of Shivaji was a figure head before his so-called Minister the Peshawa who had become all-powerful and held his court at Poona to which place the Kamdar had to proceed and settle the bargain, if the expression be allowed. The Marhattas, seldom if ever, in their treaties looked beyond the monetary gain. Accordingly after much baggling and hawking, Daya Rama succeeded in his mission. An annual tribute was fixed to be paid by the state to the Court of Poona which put a stop to this predatory system of the Panwars and till the break up of the Peshawa's supreme power Dungarpur enjoyed perfect peace.

On Daya Rama's death, Ambiaji Gandhi held the office for the next 35 years. He was also a wise and faithful servant and when on his death-bed the Rawal went to see him, the

poor man is said to have begged his sovereign to make some provision for his family. The kind hearted Chief was moved at the request and made the free gift of a village. The dying man now entreated to be allowed to pay *nazara* for the gift, but the Rawal refused to accept anything. However, seeing the importunity of his parting minister and to satisfy his dying wishes, Shiva Sinhaji put down the figure of Rs. 10,000 on a slip of paper, to which Ambiaji adding a zero made the sum one lac while he directed that the sum should be paid three times as much. Then praying his master that the money be spent on some work of charity he closed his eyes and passed away to the eternal world. Tulsi Dass, an experienced officer, who had received his training under the eyes of Shiva Sinha was now made Kamdar.

The strong and iron rule of his father had on the one hand, terrified the Bhils into a peaceful life and on the other, had made Dungarpur respected by the neighbouring states. Shiva Sinhaji therefore had the will and the genius to reform the Government and improve the internal conditions of the state. He set himself to the task and during his long reign of 35 years, the next longest in Dungarpur, the state reached the zenith of prosperity. Administration was purged of many abuses. Traffic was encouraged. As the roads were safe, merchants had no hesitation to send in their commodities and secure a new market for them. A body of wealthy Mahajans and bankers was invited from abroad to settle at the Capital. A number of Pandits and Scholars, a band of artists and artizans basking in the royal sunshine of the Rawal's favour were induced to make Dungarpur their home. Commerce increased with leaps and bounds; and within a few years the income from customs increased manifold. Dungarpur at

this time was said to contain more than one thousand houses with a population of over 10,000 souls, and presented a very brisk and busy appearance. On the south-eastern extremity of the Gaip Sagar Lake Shiva Sinha had a beautiful temple built which was dedicated to Shiva Rajeshwar. This temple is now within the precincts of the Udaibilas built by a later chief. At Khera Kachwasa he excavated a large tank called Ran Sagar. To breathe a more vigorous life into traffic an annual fair, lasting for a month, was held at the Shiva Rajeshwar Temple. The annual Baneshwar fair which had been instituted by Rawal Askran was further encouraged and became the most important in Bagar. There being no uniform weights or measures in the State, Rawal Shiva Sinha introduced them both. The Seer weighs 54 Chittori rupees and the yard measures 24 inches and both are known after him as Shiva Shahi *Seer* and Shiva Shahi *Gaz*. To protect the capital against any inroads Shiva Sinha had a strong rampart built round the Capital surrounded with fortifications on commanding points. The city was also beautified and improved. All the paraphernalia of Royalty which go far to impress the popular mind and which Dungarpur did not possess till then was provided by Shiva Sinha. Having thus organised, equipped and fortified his petty Kingdom, Rawal Shiva Sinha died in 1783. There were several Rajputs who received Jagirs at the hands of Shiva Sinha for distinguished services in the interests of the state. One Sarthan Sinha received the fief of Mandu with two villages. The services of Khuman Sinha, another brave Rajput, who had shown great courage in keeping the Bhills under thumb were rewarded by the grant of Konwa in Jagir. Balwant Sinha, a descendant of Kishu Sinha of Arthuna in Banswara, had taken service under Shiva

Sinha. He rose high in his master's favour and esteem who made him a gift of Semerwara with thirteen villages to be held in fief. He was originally a Tazimi Sardar, and a story is related to show how he waived his right to this much longed-for distinction. Balwanta was a great favourite of the Rawal and mostly lived at the Court. Whenever he came into the presence (*i. e.* before the Rawal) the Prince had to rise and show him Tazim : this was very annoying. One day Balwanta Sinha submitted that since his right to Tazim caused so much inconvenience to his Prince he was willing to waive it for good. Shiva Sinha was the noblest and greatest of Dungarpur princes. His rule goes far to show what a chief devoted to the welfare of his people could do with the limited means and resources at his disposal. Princes give tone and colour to the taste of their subjects. If they would be successful they are to surround themselves with men of light and learning. The upstarts, the parasites, those "concentered-all-in-self" serve the time and not the prince. They look to their own advantage and not to that of the master whose salt they eat, leading on and on their unconscious victim to some darkly fate.

CHAPTER VI.

A Review of the Past.

The sun of Dungarpur's power and prosperity had reached the meridian. It had taken nearly six centuries in its mid-day ascent. It had risen amidst the gloom of flight and adversity of Mahap who had to forego his birthright and to fly for his life from the hands of the usurper and might-be assassin. But the dynasty which traces its origin to the sun had indeed a career which bears no fictitious resemblance to that of the

huge fiery orb. This great Luminary, the great progenitor of the Solar Race, on its rise at dawn, is beset, in the words of a Sanskrit poet, by a host of black demons whom he kills one by one, and then slowly and gradually rolls up above the horizon in its upward journey, constantly growing in brilliance and fierceness as it approaches the meridian. Likewise the Dungarpur chiefs since the foundation of the State amidst the besetting clouds of adversity had been steadily growing in wealth, power and importance. This prosperity had reached its height in the Reign of Shiva Sinha. It was henceforth to decline and be shorn of glory, power, and magnificence.

The latter half of the Eighteenth Century and the two opening decades of the nineteenth were the most disastrous to the Rajput States. During this short period of 70 or 80 years the tragedy of Mahabharat was, though on a much smaller scale, re-enacted once more on the plains of India: and the bitter experiences and the fatal calamities which had followed close upon the heels of the Great war five thousands years before, were repeated once more with a painful but historical actuality. To understand how this happened and how these states which for centuries had been intermittently growing and attaining a power and importance which made them the chief prop of the Imperial Throne, were so easily reduced to insignificance and so stripped of all power within this short space that they were ruthlessly pulled down, by freebooters perhaps never to rise again, we shall have to take review of the past.

The Great War of Kurukshetra is a turning point in the History of Bharat or Ancient India. This war had swept away the vigour, the youth, and the experience of the great Aryan Race into the whirlpool of slaughter. All that was the

noblest and choicest was gone, only the striplings had survived to keep up the glories of a mighty nation. There was no steersman left to pilot the national bark clear of the shoals and quicksands where it had been suddenly landed. The moral consequences were still more baneful and deplorable. A heavy depression hung over popular mind and paralised its energies. The internecine feuds of which the great war was the first progenitor, sprang up from one end of the country to the other and split up the mighty Empire of the Aryaus. The torch of knowledge having gone out a symarian darkness over-spread the Indian firmament. Sciences and Arts disappeared. Expert knowledge was gone with the Great Acharyas who had fallen on the field of Kurukshetra. There was yet theoretical knowledge enough locked up in books, but the key—the practical experience and training—were missing. The nation had not yet recovered from these wounds when it had to face a series of foreign invasions. Many people who had perhaps long groaned under the yoke of the Aryan subjugation had now an opportunity of wreaking their vengeance with compound interest. There was no respite; one wound had not the time to heal when another and deeper was inflicted. Next appeared the Mohamedan above the north-west horizon who lighted the chimnies of his bath with the spoils of Sanskrit Libraries. This Vandalism put out the flickering flame of the theoretical knowledge that was still treasured up in the books of the ancient Rishis for ever. Such were some of the results of the Great War.

Now let us turn to the mimic Mahabharat fought amongst the sons and again amongst the grandsons of Shahjahan. These fratricidal wars exhausted the Rajput Nation. It was in these wars which were so ruthlessly waged to deluge this

unhappy land with the blood of the innocent, that the Rajput chivalry was mercilessly victimised. Dara was all but entirely supported by Rajputs. The wily and fanatic Aurangzeb too had not a few of them among his supporters. In the battle of Dholpur fought in June 1658, the choicest of the Rajput chivalry fell. This was not the last battle of the war, there were two more and both of them cost the Rajputs the best of their flowers. Again after Aurangzeb's death in the battle of Joyau when once more the Imperial brothers were ranged against one another in an another contest for the Imperial sceptre ; it was the Rajput who had to bear the brunt of the battle and destroy his own kinsman. Once before in 1628 when Shazada Khurram had taken up arms against his own father Jahangir it was the Rajput who had ungrudgingly shed his blood for the Empire. In describing the battle, the national bard of Bundi thus breaks forth into a martial strain,— “The ocean had burst and the waters were rushing what could be the remedy? The fort of Jahangir which was to be destroyed, has been preserved by Rao Rattan.” And what was the reward for such a service? The hand that had proved the shield was cut short. A united family was disjointed. A younger son of Rao Rattan who had fought with his father for Jahangir was made an independent ruler of a part of Bundi. This new state was Kotah. “Divide and rule” had been as much the policy of the Moguls as of any other.

If we carefully study the history of the Mogul period, we are painfully struck with another stern truth. The seed of Rajput demoralisation, of Rajput degeneration both intellectual, physical, and moral was laid in the period of the Mogul supremacy, which from its birth on the field of

Khanwa, when Saladi went over to Babar and turned the scale of victory in the adventurer's favour, to its close on the death of Farukhhasair was mainly sustained by the sacrifice of the best Rajput blood. To satisfy the Mogul ambition the Kshatriya blood was freely spilt. In the numerous wars which were waged from Kabul to the Bay of Bengal and from the Himalayas to Cape Comorin it was the Rajput who led the imperial army. Whether as a friend or as a foe, he suffered both ways. But this free bleeding without intermission was sure to dry up the spring of life. The whole system of this martial race was attenuated. During the Pathan supremacy the Rajput had mostly to defend himself against the rolling wave of Islam and was not called upon to fight against his own kith and kin. He had to pay only the fixed tribute and to be ever ready to combat the outbreak of fanaticism. But he had nothing to do with the Pathan polities. The Pathans fought their own wars; and the Rajputs and their states had time to grow and preserve their vigour. Under the Moguls the matters were changed. The Rajput when they were not fighting against them had to fight for them.

Again the contact with the Mogul Court had also been slowly and invidiously permeating the Rajput with the moral poison of luxury and un-Hindu ideal of Government which had not directly affected them during the Pathan period. Despotism, pure and simple, was engrafted on the hoary half-constitutional ideal of the Aryan. The Dharma Shastras were shelved up. The will of the ruler became the law. The Paternal Government of the Old was gradually replaced by a despotic one. The very Indian language of Law and Court, the very names of offices under Government exiled and their places filled by Persian substitutes. The simplicity of life was changed

to a sickly pomp, and the family relations with the subjects to strange and cold formalities. The people have been "slaves" of Mohamedan kings who have been the masters of their life and death while to Hindu king they have been his children. He is their "Anna Dāta," not master but father. These causes had been working slowly, and in course of time brought upon these sons of Mars physical, moral, and intellectual atrophy and the consequence was that when the Marhatta rose to carry the sword of vengeance upon Islam, her Rajput shield, shattered and ragged as it was, was torn to pieces. They were the greatest sufferers. Hence it is that within the period of some 80 years preceding the establishment of British supremacy in Rajputana, we find every Rajput's state falling down like a reed before the onslaught of the Marhatta lance. And indeed it is no wonder. If wonder be, then it is the other way. What nation is there that has withstood more than 20 centuries of warfare? Such frequent drafts on its life blood, must have blotted it from the muster-roll of living nations. But the Rajput still is, and is still a ruling power! This indeed is no small wonder!

With these remarks we shall be better able to understand the decline of this petty state. Dungarpur, as has been observed in a foregoing chapter, had not taken part in any active service under the Moguls. Bands of Rajput soldiers may have joined in the imperial army now and then, but the state appears to have kept aloof from the arena of bloodshed. This was good in times of peace, and when there was a suzerain power strong enough to shelter her from foreign inroads, but in the great catastrophe which befell India on the abrupt fall of the Moguls and the meteoric appearance of the Marhattas at its very door, it was sure to be burnt and crushed. The rising

waters of this new power were very likely to engulf such an isolated bark at the very edge of the whirlpool. Its pettiness when at one time had been so advantageous, now proved its curse. The degeneracy of the Rajputs, the demoralization of this fighting race, had penetrated to its remotest members. Mutual jealousies and quarrels, mutual distrust, and rank treachery, selfish infidelity, and vanity and above all immorality began to breed freely like the malarious poison arising from the political swamp.

CHAPTER VII.

Past the Meridian into Clouds of Storm.

Rawal Barisal, Fateh Sinha and Jaswant Sinha.

Such was the melancholy prospect when Rawal Beer Sinha succeeded his father the great Shiva Sinha. The "let me alone" policy of Dungarpur had enabled her to grow while there was peace all round and there was a strong central government to keep all the turbulent elements under control.

But the time was gone and the states were one by one falling a prey to the Marhatta incursions. It needed an exceptionally strong ruler to keep his state intact from the encroachments of his more powerful neighbours. Even the great Shiva Sinha had to purchase peace by transferring his allegiance to the Peshwa who had by this time ceased to be the head of the Marhatta confederacy.

Barisal was quite unequal to the task. He began by dismissing the wise minister of his father, Gandhi Tulsi Das, who had to fly to Mudasa for his life. One Jumji Brothia, a favourite of Rang Bai, a mistress of the late Rawal, was raised to the office of Kamdar. The new minister was a cruel unprincipled character who began to oppress the people. Not

feeling himself safe so long as the dismissed Gandhi was alive, he went in pursuit of the poor man who had been flying about in search of succour, and overtook him at Prasada on way to Salumber. Tulsi Dass was at once put to death. Having got rid of the man whom he feared, Jumji now gave free vent to his passions. A cry was raised from every quarter against the tyrant. Complaints daily reached Barisal of his minister's misconduct. He therefore fled to Takor in Mewar and began to make preparations to wage war with his sovereign. The Rawal on hearing the news instigated Madho Sinha Solanki, a Rajput in Brothia's service, to murder his master. The Solanki agreed to do the deed. Jumji was encamped at a village on the border of the State with his troops. The traitor stole into the camp at night and despatched his sleeping master with a blow. Shortly after this Barisal died in 1789.

Now we come to the the darkest period in the History of this State. Barisal was succeeded by his son Fateh Sinha who was a still weaker prince. He began his rule by appointing Premji, an adopted son of the late Jumji who had taken arms against his own liege-lord. Premji possessed all the vices of his adoptive father. He was naturally cruel and faithless. Fateh Sinha left the Government entirely in the hands of his newly installed minister and betook himself to the cup. One day under the influence of wine the Rawal killed his own wife. When the Dowager queen saw her son thus misbehaving himself she had the young Rawal deprived of his powers through his own favourite Premji and took the reigns of Government in her own hands. The nobles and officials did not like this. They felt it a disgrace to be ruled by a woman. The time was gone when the fair sex had enjoyed equal rights with man. The change was due to the contact with the Islamite

civilization. The old Hindu Ideal which made her a man's companion was replaced by a foreign one which, though theoretically gave her a higher position, practically held her to be no better than a slave. With such degenerate ideals it is no wonder if a conspiracy was hatched to wrest the power from the Regent Mother's hands.

The nobles were already dissatisfied with Premji and now they hated him. The first thing they aimed at was the ruin and absolute destruction of the time-serving Bokharia. One Umāji Surma was just then appointed to the Kotwalship of the capital. He was one of the blackest ruffians that disfigure the pages of history; he easily fell in with the views of the disaffected nobles and swore to play the assassin and rid them of their hated foe. As Umaji with his newly received *Sarona* passed under the minister's *Hari*, the latter, who then happened to be seated in the *Jharoka* commanding the main street, saw the new Kotwal riding down. The Kamdar congratulated Umaji on his new appointment and invited him to take a dose of sweet opium. The assassin was only too glad to accept the invitation. He went up and finding his victim alone in the *Jharoka* despatched him with one blow. Having thus fulfilled his pledge he left the place and fled to escape the vengeance of the Regent.

The fate of the last three Kamdars had a very demoralising effect upon the people and the result was that no one came forward to accept the fatal office. At last Mehta Tilok Chand was prevailed upon to accept the premiership by Thakur Bharat Sinha of Bankora, and Thakur Pratap Sinha of Mandu on their pledging to watch over his personal safety and to wreak a cruel vengeance upon any one who would attempt the-

minister's life. This split up the State into two factions, one of which was headed by Umaji Surma, the assassin of Premji, and the one ostensible object which linked its members together was the restoration of Fateh Sinha to power. The other was the party of the Regent mother under the leadership of her brother Sardar Sinha. The two factions were openly at war. There was no security of life and property. And anarchy seemed to run rampant. At this time the Regent mother unfortunately having fallen into a snare that was cunningly laid out for her, called upon the newly appointed minister to contribute a large sum of money to the empty treasury of the State. The Mehta protested against this sort of extortion but in vain. The protest was taken in the light of disaffection and the Regent was so worked upon against her Kamdar that the fiat of death went forth against the unfortunate Mehta, and was forthwith executed and the object of Umaji gained. The party of the Regent was split up. The Thakurs of Bankora and Mandu, who had pledged for the safety of the Mehta, were justly infuriated when they heard of his execution. They at once took up arms to avenge his death and fulfill their pledge. They went to Salumber and soon returned with a strong force.

Sardar Sinha Medtana, the Regent's brother, who was then at Aspur, was ordered out to take the field against the rebellious nobles. An indecisive action was fought at Bhairana between the opposing parties. Sardar Sinha after the battle was over sent word to the Thakur of Bankora that he was willing to settle matters peaceably on the Regent's behalf if he (Bharat Sinha) would meet him in a friendly conference. Thakur Bharat Sinha not suspecting any treachery agreed, though he was forewarned by his sister, who was married to

Sardar Sinha and was anxious for the safety of her brother, that he would not trust himself into the power of his brother-in-law. But Bharat Sinha did not think that his sister's husband would demean himself by any act of treachery and he accounted for this well meant advice as arising from the anxiety of a too loving sister's heart, and fearlessly went to the camp of the Regent's General. After the usual greetings were over and the two kinsmen were engaged in conversations suddenly the arm of Sardar Sinha arose and something bright gleamed in the light. Before Bharat had time to recover from surprise at this abrupt movement of his brother-in-law, he lay a dead man at Sardar's feet. But this treachery and murder did little good. The Chouhans, as soon as they heard of their leader's fate, did not leave the field as the general had expected. They sent emissaries to Ram Deen, General of Holkar, who then happened to be near Banswara with an urgent appeal for succour holding out rich hopes of plunder. Ram Deen responded to the call. When the Marhattas had reached the village Sirohi in Dungarpur, Sardar Sinha with his troops marched to Galiakote not far off. At night in the disguise of a Marhatta he entered the enemy's camp and treacherously killed the sleeping Chouhan emissaries who were still with the Marhatta General. The Regent on hearing of all this deputed Jawahar Chand Kharaita to bribe away the Marhattas, little thinking that it was the dose of a remedy which though efficacious with the Marhattas, was yet so sweet that its very taste awakened desire for more. The Marhattas retired for the time and the Chouhans were appeased by the grant of village Bhasror as the price of blood (Mund Kati).

Thus within a decade of Rawal Shiva Sinha's death the State which had reached the zenith of prosperity and peace had



been split up with factions, stained with murders, torn with internecine quarrels and overrun by marauders. But Dungarpur stands not alone in her sufferings. Every Rajput State was passing through the same vicissitudes as had already been explained. These sufferings, however, were not yet to end. Medtanji, the Regent mother, had by this time become more unpopular than ever and her high-handedness and rapacity embittered even her own adherents, not a few of whom deserted. Those who still clung to her were more than half dissatisfied. Some were already in touch with Umaji Surma and were playing the spies at the Regent's Court. It was at this time that a letter was intercepted by Thakur Sardar Sinha, Maji's brother. It was addressed to Umaji by one Gandhi Ratan Sinha (or Ratan Chand) who was at once arrested and made to confess everything. The traitor was forthwith blown away and the Regent mother took such prompt and decisive measures that all communication between the conspirators and their accomplices at the capital was stopped. The day fixed by Umaji for the *Coup d' etat* arrived and his men began to pour in from all sides. They were allowed to enter the capital without noticing aught to awaken their suspicion. When they had all come they were suddenly overpowered and made to yield. For a time Medtanji seemed to triumph over her enemies. She had till now had everything in her own way: had deprived her own son of his power, administered the State as she liked, had punished the most powerful nobles who withheld her and now annihilated her enemies. But every vice carries the seed of its own ruin. Medtanji could not escape this moral law and had to atone for her deeds with her life. Umaji effected his escape, rallied his adherents who were still at large and marched against the capital. Medtanji took the field in person. A battle was fought which



resulted in the Regent's defeat. She herself was taken prisoner and it is painful to record that the wretch had her hanged. He then plundered the palaces and fled with the booty. It now became evident that the Surma had simply used the Rawal's name merely to gather followers and hold some influence over the people, otherwise he cared little as to the fate of his Prince.

When Umaji had fled with his followers enriched with the Royal treasure, Fateh Sinha was freed of his chains and entrusted with the reins of Government once more. Most of the nobles who had gone over to Umaji now returned to their liege-lord. Armed with the obligation under which they had laid the prince by restoring him to liberty and government they expected to have every thing in their own way. But they had counted without their host. Alexander, while writing to Antipeter in reply to a strong letter of complaint which the governor had addressed to the Greek hero against the latter's mother who constantly interfered in the work of administration during her son's absence, had nobly said "Antipeter doth not know that a single tear of my mother can blot out 600 of his such epistles." To a Hindu son the mother is the highest divinity on earth. The murderer of the Queen-mother was not only a regicide but a matricide. He could not be forgiven. Whatever may have been the faults of Fateh Sinha, he could not take that hand in friendship, which had been dyed in the blood of his own mother. The first use therefore which he made of his regained power was to punish the ringleaders. Within a fortnight Umaji Surma was captured by Durjan Sinha, son of Pratap Siuha of Mando, and hanged at the very spot where the Rawal's unfortunate mother had been executed. In consideration of this service Durjan Sinha was given the Jagir of Thakarra which has come down to his descendants. Fateh

Sinha built a military out-post on a hillock overlooking the Gaip Sagar. It is called after him Fatehgarhi.

General Ram Deen had a few days back been invited by the Chouhans against the Regent. The bribe which they had been given now induced them to visit Dungarpur of their own accord. Thus in 1805 the Marhattas under Sada Shiva Rao paid their second visit to Dungarpur carrying fire and sword wherever they went. Fateh Sinha did nothing to repulse them till they had reached the capital and invested it. Now he thought of trying the same weapon against them as had, a little before, been successfully used by his mother. He proposed to bribe them away. This needed money and money he had none, nor did he remember that it was bribe which had brought them now and might bring them again. He was therefore bent on finding out means of escaping from his present difficulty leaving the future to shift for itself. He called the well-to-do and respectable citizens together among whom were mostly the Nagar Brahmans and forced them to pay a sum of two lacs in hard cash which was offered to the Marhattas as the ransom for sparing the capital from the horrors of the siege. They were only too glad to get this large sum without having a blow to strike for it. They accepted the bribe and raised the siege and returned, resolved to favour the prince with their so welcome visits every now and then. But the Nagars who had been made the escape-goat and forced to open the purse strings of their hard earned savings were so indignant at the injustice meted out to them that they all in a body left Dungarpur, bag and baggage. Some settled in Ahmedabad and others at Banswara where they are still known as Dungaria Nagars. In 1808 Fateh Sinha died and was succeeded by his son Jaswant Sinha who proved still more incapable. The Marhattas had hardly retired when another,

more cruel and more fanatic invader appeared before the city gates in 1812.

These were Sindhis who had been originally invited by the Maharana to chastise his refractory nobles. After 6 years' stay in Mewar they returned to Sindh but in Sambat 1869 or A.D. 1812 they reappeared on way to Mewar and over-ran Bagar. Their leader was Shahzada Khuda Dad Khan Sindhi who, with a rabble force of 30,000 Pathans, besieged Dungarpur. This time there was no milch-cow that could be made to yield the glittering talisman which would melt away the Pathans. Perforce the Rawal had to stand the siege. For twenty days it lasted and the enemy were tired out by the gallant resistance and were on the point of raising the siege, when treachery accomplished for them what force had failed to do. The nobles since the time of Maji Medatan had been disaffected. One of these named Mahrup was won over by the assailants. Treacherously he sold the capital, the temples of his gods and the lives of the people to the infidel. One day when all were asleep the gates of the city were flung wide open by this wicked traitor and the Sindhis rushed into the town, before the Rajputs could ring the alarm on the first sound of which, however, they flew to arms. But it was too late. Most of them were killed fighting against the odds, the rest sought refuge in flight. The Rawal had just time to make his escape with his family accompanied by Kaundars Rikhab Das and Kishan Das and reach Suratan Pál in safety. With the first flush of triumph the Pathans trespassed the limits of reason and humanity. Their excesses knew no bounds; men and women, young and old, rich and poor were alike put to sword. The holy places of the Hindus were desecrated, defiled or demolished and the idols disfigured. The citizens were subjected to every

species of indignity and torture to give up their hoarded wealth. For nearly five years Dungarpur was given up to Fanaticism.

Jaswant Sinha while at Surtan Pal despatched messengers to Holkar imploring his aid in recovering his kingdom. Sujan Sinha, the Thakur of Garhi, enlisted a force of Pathans for the succour of the banished prince and through Suraj Mal of Thana he opened correspondence with the Shahzada and while the Sindhis were encamped on the banks of Dhaber, the Thakur had an unsuccessful interview with their leader.

In 1815 General Ram Deen arrived with a strong force from Indore. Jaswant Sinha also joined him with his mercenary Pathans and the combined armies defeated the Sindhis at Galiakote. But Fortune still frowned upon Jaswant. He was treacherously taken prisoner by the Sindhis and sent to Salumber under a strong escort. Rawat Suraj Mal, Chief of Thana, hearing of Jaswant's capture assassinated Shahzada Khudadad Khan and released the Rawal who fled to Kurji Koonda. In consideration of this service the Thakur received Ramgarh and Datana in Jagir. The Pathan rabble now that their leader was killed fled in confusion and were robbed of most of the plunder they had taken from Dungarpur.

Jaswant Sinha now (1816 A. D.) returned to the capital and commenced his rule anew. But like the Bourbons he had not learnt wisdom and experience from adversity. He took to his old ways and old favourites. These were the upstart parasites who cared not for him but for their own interest. Thakur Kishan Das in whose hands the Rawal was a mere puppet made Jaswant Sinha give him the fief of Mara with 2 villages. In consideration of the military services which had been lent by Holkar, the State became tributary to Indore. Shortly after it was arranged to divide a tribute of Rs. 35,000 Salim Shahi which

Dungarpur had to pay equally among Sindhia, Holkar and Dhai. But ultimately the last named succeeded in establishing his exclusive right to the whole amount. Though these princes, conjointly or separately, claimed suzerainty over Dungarpur yet they gave her no protection from foreign inroads or internal discord. During the following three years the State very much suffered at the hands first, of the Marhattas, next, of the Pindaries and lastly of its own mercenary Pathan, Arab and Afghan soldiery which had been enlisted a few years before by Thakur Sujan Sinha of Garhi to fight for the Rawal. It is indeed a political mistake to place any faith in these mercenaries. A Rajput soldier will fight more earnestly for his prince than these two edged swords of mercenary Villayaties. But the Hindu has always been partial to the followers of the Prophet of Arabia and cold and indifferent to his own brethren.

CHAPTER VIII.

Clearing the storm. British Supremacy.

1st Administration.

The misrule of Jaswant Sinha had already brought the State on a verge of ruin and it was about to exterminate its political existence when a bright ray of hope lit up the firmament of this land of Princes and brought an unexpected succour to the gasping and dying state of Rajputana. It was a proclamation by the Governor-General of India inviting the Rajput princes to a friendly alliance with the East India Company. A Political officer authorized to conclude treaties with them was touring in these parts and when he was expected at Sagwara Kamdars Rikhab Das Nagar and Kishan Das Solanki were deputed to wait on him. On the 11th December 1818 a treaty of 10 articles

was concluded between the Hon'ble East India Company and His Highness Rai Rayan Maharawal Shri Jaswant Sinha Bahadur, Ruler of the Dungarpur State. It was ratified on the 11th February 1819. The terms of the treaty were mostly similar to those which had been concluded with other states in Rajputana. The Maharawal acknowledged the suzerainty of the Hon'ble Company, and agreed to pay a fixed tribute, while the latter undertook to protect the State from foreign enemies and to guarantee the ruler, his heirs and successors in possession of the State in perpetuity. The State was then bankrupt and a large amount of tribute was in arrear due to Dhar and the Marhattas. The whole of this sum was remitted and the annual tribute payable to the Government by the State was fixed at Rs. 35,000 Salim Shahi which is equivalent to Rs. 27,387 of the Government currency.

But though the British supremacy had been proclaimed and the State secured against all dangers from without, the misrule of Jaswant Sinha did not abate in the least or restore peace and order within his territory. Kishan Das Solanki eager to have all the power to himself poisoned Rikhab Das while at Sagwara and thus he became the sole minister. He next persuaded Jaswant Sinha to give him three more villages in Jagir. When this was done, he resigned and the Maharawal appointed Gandhi Ishar Das who was an able man to be his prime minister. But the Solanki soon succeeded in estranging the master and his servant. The result was that Ishar Das gave up the seal of his office. The next Kamdar was Kotaria Nihal Chand. The Rajput nobles still tried to create quarrels till at last M. Khiali Rama was sent by the Political Agent with a body of 100 horse to put down the factions. The Thakurs were as discontented as ever and instigated the wild tribes to insurrection. Thus

backed the Bhills, who since the time of Rama Sinha had been living quietly, took to their old ways. The anarchy of the last twenty years had already been encouraging them to commit acts of outlawry and set all authority at defiance and now they fearlessly led forays into every part of the State. They plundered towns and villages in broad daylight. Anarchy ruled everywhere. Jaswant Sinha was unable to do any thing to put down the insurrection and curb the refractory spirit of his nobles. An appeal was made to the suzerain Power for military succour which was responded to under an agreement dated the 13th January 1882. The Maharawal agreed to pay for the services of a detachment of troops lent to him at the rate of Rs. 700 per mensem. A force was at once despatched under Captain Macdonald. The Thakurs were frightened into submission before coming to any action. The Bhills who still believed themselves safe in their mountain fastnesses did not yield so promptly. There was some fighting and then they thought it better to submit as their instigators had already done. On the 2nd May 1825 the Limawara Bhill Chiefs placed their formal submission into the hands of Captain Macdonald. They agreed (1) to surrender their bows and quivers, (2) to make good all the losses caused by plunder during the late insurrection, (3) to punctually pay all state dues and tribute to the Rawal, (4) to protect all British subjects who should pass through their Pals, and (5) never to demand anything from the Rawal or his nobles beyond their established privileges and rights. Similar agreements were submitted by the chiefs of Nandoki, Dewal and Sarwara Pals. Kishan Das Solanki had already made his fortune and now the unfortunate Rawal fell under the influence of two still more unprincipled Sardars. These were Gulab Sinha Suria and Sardar Sinha Solanki.

The former was appointed to assist Narain Pandit who had been sent by the Political Agent to set the administration in order. Two years after when Narain Pandit retired, Gulab Sinha was put in his place and Sardar Sinha was appointed in Gulab Sinha's office. The two now became the sole rulers of Bagar and their one object was the ruin of the State of the prince. They so cruelly exerted their power over the unhappy Rawal that he was not allowed even to see his Ranees. Later on when they died they left behind sons who were as unscrupulous as they themselves had been. Udai Sinha Solanki and Abhay Sinha Surma were still greater objects of terror both to their prince and to his people. They were cruel, selfish and greedy. The country groaned under their tyranny. They seized many villages for their own use or for that of their kinsmen. Ghooghra was wrested from the Thakur of Sabli and given to Khuman Sinha Solanki. Nearly $\frac{1}{2}$ of the State was thus misappropriated by the two.

The strong arm of the British had put down the rebellion and compelled the Thakurs to submission. Yet Jaswant Sinha was unable to restore peace or order and rule his subjects with justice. It was evident that this state of things could not be allowed long to continue. Jaswant had proved himself absolutely incapable. Under the influence of worthless courtiers and time-serving favourites, his one object was to fatten on the state revenues like the Queen Bee and leave the state to be mismanaged by a herd of selfish and cruel officials and to fly to the British Government to restore peace and order, when their malpractices gave rise to disturbances. The late raising had been in a way of his own making and the Government could not undertake to protect the chief from both the external enemies and internal disorders when these latter were the result of his

own misdoings. At last according to an engagement dated the 2nd May 1825 made with Jaswant Sinha, he agreed to abdicate on being assured of a pension befitting his rank and to retire into private life. Accordingly he was removed from the gaddi and Dalpat Sinha, grandson of Sanwant Sinha of Partabgarh, was placed on the gaddi¹ of Dungarpur. Dalpat Sinha ruled Dungarpur as Rawal from 1825 to 1844. He too like his predecessor does not appear to have been a strong and capable ruler. The nobles were now still more displeased, when they saw a stranger forced upon them. As Jaswant Sinha had no issue of his own his successor should have been selected from among the Royal family of Dungarpur and not imported from that of a foreign state. There were two younger branches of the ruling family ; first, the descendants of Hari Sinha of Sabli (a younger son of Girdhor Rawal) and second, those of Fateh Sinha of Nandli (a younger son of Jaswant Sinha I). Why the rights of these two lineal claimants were overlooked may possibly be accounted for by some theory of political expediency. Whatever may have been the reasons which justified this sacrifice of principle did not improve the relations between the Durbar and his nobles. It only embittered them. By 1831 they were so strained that Dalpat Sinha had to appeal to the British Government for aid against a projected insurrection. But he was distinctly informed " that protected princes are expected to preserve peace and order within their States, to keep their subjects contented with justice and make their power respected. No military aid is to be given to any state for the suppression of internal disorders which are caused by its own unjust dealings or its utter worthlessness. Every state as a matter of course is to be held responsible for the good government within by making its authority respected and obeyed by its subjects and its nobles."

Nevertheless, more than once military force had to be marched into the State to keep down the Bhills and other robbers. Dalpat Sinha was as inefficient as he was weak. The land revenue which was already insufficient, further dwindled under his administration. Dacoities were committed in broad daylight. The offenders who had the Thakurs at their back were seldom brought to justice. Roads became unsafe and all trade came to a stand-still. Income from the customs fell far below the average. Again as farming was much in vogue it led to a great deal of corruption and oppression.

In 1844 Sanwat Singh of Partabgarh died and left no other heir than Dalpat Sinha who was invited back to the land of his birth to ascend the Gaddi of his fathers. Dalpat Sinha had never liked Dungarpur or its people. He ever yearned for Partabgarh. This perhaps made him more unpopular than he would otherwise have been. He was felt to be a stranger and as such his rule naturally pressed unsympathetic and oppressive on the people. No sooner than did the news of Sanwant Sinha's death reach Dungarpur, Dalpat Sinha went into mourning for his grandfather. This was improper and justly offended the Dungarpur nobles. When Dalpat Sinha had been adopted into the Royal family of Dungarpur he had lost all kinship with the family he was born in. Hindu Dharmashastra or Hindu Law is very explicit on this point. Dalpat Sinha did not feel content with what he had already done. He now went to Partabgarh and ascended the Gaddi of his grandfather to which, according to Hindu Law, he had lost all claim the moment he was adopted by Jaswant Sinha. It is more than probable that from the first Dalpat had an eye on both the Gaddis and had been hatching his own scheme of uniting the two states and making Dungarpur a Subah of Partabgarh. Now this question formally cropped up

whether it would not be in the interests of both the states to unite them under one ruler.

Jaswant Sinha, the ex-Rawal, was still kept a sort of state-prisoner at the capital. His evil star was still ascendant. The Solanki and Surma, his evil genius, still clung to him like the old man in the fable. He was now persuaded to adopt Mohkam Sinha, son of Himmat Sinha of Nandli. Sawan Badi 12, S. 1901 was the day fixed for the adoption ceremony. But the wily Solanki and Surma now suddenly turned against him and re-solved to frustrate his plans. They went over to Dalpat Sinha and immediately reported the matter to Captain Hunter, Assistant Political Agent, Mewar, and Commandant Mewar Bhil Corps. They also requested him to take immediate action against the adoption of a scion of Nandli which, if not done, would lead to blood-shed. Captain Hunter sent two of his men to Dungarpur with order to submit an accurate report of the state of things. Kamdar Raghunath Sinha also reported against the ex-Maharawal and the result was that a Company of Bhil Corps was sent to the Capital. Jaswant Sinha in the meantime sent *saropa* and horse for Mohkam Sinha whom he intended to adopt. But Sardar Sinha sent a body of his men who seized the horse and *saropa*, put one of the Rawal's men in charge of the *Khillat* to death, and the rest to flight.

By this time the Company of Bhils had reached the capital and taken every precaution against the entry of the Thakur of Nandli into the town. Abhay Sinha Surma was not satisfied with all the mischief he had done. He was bent on the absolute destruction of Jaswant. He went up the hill overlooking the palace and fired at the ex-Rawal who was seated in a Jharoka. But happily the shot missed the aim. Next day the Thakur of Nandli arrived with his son. Outside the Ghati gate he learned

that all the gates were guarded against his entrance, so the poor man had to return disappointed. Abhay Sinha and Udai Sinha had kept Dalpat Sinha informed of every detail and now he returned to Dungarpur. At Sabli he tried to seize Himmat Sinha. Sardar Sinha persuaded the Nandli Thakur to present himself at the Court. The Solanki had pledged his word of honour for the Thakur's safety, but the Rajput was fallen and his word had come to be as easily broken as it was given. Himmat Sinha was seized and roughly handled. For 4 years Thakur of Nandli and Rupji Bakharia who had been the adviser of Jaswant had to rot in prison and Nandli sequestered. In 1849 when Gulab Sinha became Kamdar again, he released the Thakur and restored his fief. The action of Jaswant Sinha was not only disapproved of by Government but he was even looked upon as the sole cause of all this mischief. He was therefore removed to Muttra to live there on a princely allowance of Rs. 1,200 per month. He died at Brindaban on Pos Sudi 6, S. 1902.

Having thus frustrated the plans of Jaswant Sinha and secured his exile, the Solanki and Surma now turned their coats again. The question of succession to Gaddi now came up for a serious settlement.

The Thakurs of Dungarpur under the leadership of Thakur Abhay Sinha and Arjun Sinha clamoured against the proposal of uniting the two states. At last it was determined to compel Dalpat Sinha to adopt a scion from the Royal family of Dungarpur to succeed him to the Gaddi of Bagar (and himself rule Partabghar. The two states must be kept separate at any cost. The proposal was sanctioned by Government.

Kanwar Udai Sinha, a son of the Thakur of Sabli, was at last selected to succeed Dalpat Sinha. He was then but seven years old. A force of 400 Rajputs in saffron clothes set out under

the command of Thakurs Abhay Sinha and Arjun Sinha to Partabgarh to decide the question at the point of sword, for Dalpat was unwilling to let slip the throne of Bagar from his grasp. The Rawal-elect was also taken under a strong escort. They were resolved either to succeed or to die in defending the rights of Mahap's House. With this fatal resolution they had put on the yellow robes (Kesaria Bāñū) in which the Rajput always woos the hand of a glorious death on field of battle. At last this band of forlorn hopes reached Partabgarh. Dalpat Sinha was not prepared for this sort of desperate action. He therefore thought it best to make virtue of necessity and yield with a cheerful face. On the Asoj Sudi 3rd, S. 1903, he took the Rawal-elect in his lap and proclaimed him as his adopted son and successor for the throne of Bagar. Crowned with success in its attempt the party returned to Dungarpur and formally installed the young Rawal on the Gaddi of his fathers. The *An* and *Doohai* of Udai Sinha was proclaimed throughout.

The new Rawal being but a child of 7 years could not yet rule his state. So it was proposed that Dalpat Sinha as Regent of his adopted son should continue to manage or rather mismanage the State from Partabgarh.

Dalpat, as has already been said, had not proved himself a capable administrator. He had been unable to manage the State while living at Dungarpur. Now that he administered it from Partabgarh matters grew still worse and disorder reigned supreme. For eight years things went on in this way.

Akbarpur, Jagan, Jhalasag and Dhegal had been seized by the Thakur of Kodana and at last in 1848 the claim of the Thakur to their possession was decreed by the Government and thus four important villages were lost to Dungarpur for ever.

In 1852 the Regency was taken from Dalpat Sinha and the administration was placed in the hands of a Superintendent appointed by Government.

This Indian gentleman appointed to the office of Superintendent was Munshi Safdar Husain. He had an uphill work to do but being an energetic and capable man success crowned his efforts. He reformed the administration, improved its revenue and kept the Thakurs and Bhills under control. The two nobles who had led the opposition against Dalpat Sinha and had been the chief actors in the events which had placed Udai Sinha on the *Musnad* were still refractory. They too much plumed on their services and expected to be allowed to have every thing in their own way. Nor did they show much respect to their liege-lord whom they looked upon as no better than a creature of theirs. At last the Navalsiam estate of Abhay Sinha Surma was sequestered. This brought the Hatfai Thakur to reason and saved his estate from confiscation. The state continued under administration for about 5 years. In 1857 when it was made over to Maharawal Udai Sinha on attaining his political majority it was in a much better condition. Much had been done to recover it from the anarchy and misrule of preceding 80 years but still more remained to be attempted.

CHAPTER IX.

The new dawn.

Maharawal Udai Sinha, 1844—1898.

The future career of Maharawal Udai Sinha II justified his selection to the Gaddi of Rawal Shiva Sinha in whose footsteps he seems to have walked. Even in his childhood he seems to have given signs of his future greatness, of a kind and generous

heart and of royal instincts. When, it is said, the leaders of the patriotic party who had banded themselves together to preserve the individuality of the State, went to Sabli to make a selection from among the four kumars of the house, Udai Sinha, though not the eldest, made the most favourable impression upon them. Some sweetmeats were distributed among the princes, three of whom put out their open hands to take the present, but the fourth refused to accept it unless it were offered in a dish. Next, a sum of money was given to each of the kumars. Again the three took up their shares and put it by, but the fourth instead of pocketing it, at once put it to various uses. A part of it was distributed among some poor boys who happened to be at hand, another was given to the Brahmans, and the remainder was spent in purchasing a pistol, a dagger and a suit of clothes. This was the voice of nature that in vulgar but unerring accents prated out that she had dedicated that youthful figure to a higher destiny. He was born a prince. The leaders at once marked him out for the Gaddi of Bagar. This child was the Udai Sinha who succeeded Dalpat Sinha and was one of the wisest and most popular princes of his times.

Though his literary attainments were not very high, yet he had well thumbed the Book of Nature and proved himself an enlightened and efficient ruler. He had received practical training in the work of administration under the British Political Officers posted to the Kherwara Cantonment only 14 miles to the North-East of the Capital. To his natural talents, administrative ability and a tact of no mean order, he added a sincere devotion to the discharge of duties of his exalted office, and a religious sincerity, though deeply refined with tolerance, in the faith of his fathers. He had a kind heart, a sympathetic nature, a generous soul and an amiable

disposition. His generosity sometimes verged on extravagance. Yet with all this he did not leave to his successor a state heavily saddled with debt. His popularity, both among his nobles and others of his subjects, is the highest testimony of his successful rule.

The young Maharawal had hardly received his governing powers when he had an opportunity for proving his ability and showing his loyalty to the British Government. It was the year of the Mutiny—the memorable 1857—when the Maharawal was invested with full ruling powers over his state. The Bhills in the neighbouring *palls* of Kherwara rose in insurrection. The British Officers had to fly for life and seek refuge with the Rawal who pledged himself for their safety and hospitably entertained them during their stay at the capital. With a strong force of Rajputs he next marched to Kherwara in person. Partly with his tact, partly with the display of a fearless and resolute forefront and partly with the force of arms he succeeded in not only restoring peace in the neighbourhood but also in receiving an unqualified submission and homage of these wild men. Within a few weeks the locality was reclaimed from a mutiny which, if it had not been timely nipped in the bud, might have set the whole of Rajputana ablaze. In consideration of these services rendered by the Maharawal at the critical period, he was given a sanad and the right of adoption with two pieces of cannon, which, however, Udai Sinha would not accept as a free gift but paid for them; for, having a very high notion of his princely duties he would not like to have his services looked upon as done from mercenary motives.

Now he set himself to study the needs of his state and improve its condition. Trade had greatly declined and the

first thing he did was to encourage it to the best of his powers. We have already seen that when Askranji built the temple of Baneshwar at the confluence of Som and Mahi, he had instituted an annual fair which, during the reign of Rawal-Shiva Sinha, had become the most important one in Bagar. During the anarchy which followed Rawal Barisal's reign, a dispute arose with Banswara as to the proprietary rights of that piece of land. The fair had not been held for over 16 years, though the pilgrims continued to visit the shrines of Baneshwar and Mamji Bhagat. In 1864 the Assistant Political Agent, Mewar, who was deputed to settle this long-standing quarrel, after making due inquiries, decided it in favour of Dungarpur. The decision was just and was confirmed by the Political Agent. The fair was revived, and to encourage it, all customs duties on traffic were remitted for 5 years during the fair days which lasted for a fortnight. A proclamation was issued notifying the revival of the fair, and inviting the public and merchants to attend it. The Maharawal with the Assistant Political Agent invariably visited the fair for some years as it was apprehended that Banswara might still take it into her head to create some disturbance in the fair owing to the decision which had been decreed against her. In 1871-72 an attempt was in fact made by the sister state at interference but fortunately the cause was at once removed at the action of the Political assistant.

During the reign of Dalpat Sinha and minority of Udai Sinha the British Government had kept the Bhils under control. There had been comparatively few dacoities and murders during the years of administration. But as soon as the strong arm of Britain was withdrawn the Bhils once more became as unruly as ever. While the Maharawal was once

in camp, a band of Madan Pall Bhills fell upon the royal-party and made off with a hasty plunder. Likewise another band attacked the camp of the British Political Agent and decamped with the booty. In 1867 the Bhills of Deval Pall took up arms and broke out into open rebellion. All communication between Dungarpur and Kherwara was stopped for a time and it was feared that the old anarchy would spring up again. The chief at once applied for the services of a detachment of Mewar Bhill corps. The request was complied with. The troops appeared on the scene. The ringleaders were arrested and chastised. But this was a temporary relief. These riots had become so frequent that to requisition British aid every time would be both impossible and impracticable. The Maharawal had used his best efforts to put a stop to the recurrence of such disturbances. But all that had been done was a patch work and patch work cannot last long, so it was time to take effective measures and exterminate the evil root and branch.

The Thakurs were at the bottom of all these troubles. They had both civil and criminal powers within their Thikanas. Instead of using them in the interest of justice and good government, they abused them most wickedly. Justice was publicly sold to the highest bidder. Notorious offenders and disturbers of public peace felt sure of purchasing shelter with one or other of these local magnates. The punishment which was generally inflicted upon the offenders was chiefly pecuniary. Heavy fines were levied from those who were convicted of any crimes, to pay down which they had to collect money by fresh dacoities committed in the fiefs of some neighbouring Thakur. Thus it was impossible to stay this miscarriage of justice, to suppress the crime and bloodshed.

and to establish order, so long as these chiefs were not deprived of their powers which they always used criminally.

Thakurs Abhay Sinha and Raghunath Sinha who had once been the most powerful nobles at the court were doing their utmost to discredit the Government of their overlord and making it impossible for him to rule in peace. Now Uda Sinha determined to strip these nobles of all civil and criminal powers which they had perhaps usurped during the misgovernment of the late rulers. This was laying axe at the root of the evil. Col. Nixon, the then Political Agent, approved of the change and submitted it for the sanction of the Government of India through Col. Keating, the then Agent to Governor-General in Rajputana. The Supreme Government had no possible objection to it. The Maharawal now became the real ruler of his state. All the civil and criminal powers were centered in him. The divided responsibility which had been accountable for much of the bloodshed, crime and friction between the Darbar and the nobles had been given the death-blow. The backbone of the rebellion having been broken dacoities ceased and peace and order restored. The result of the change was as satisfactory as might have been expected.

The Makrana or Vilayati Pathan is not a peaceful citizen or a chivalrous soldier. He has always been an oppressor and mischief-maker. He has also been known to be a disturber of public peace and to take up arms against the hand that feeds him. He has always proved a subject hard to manage and one that has caused no little anxiety or trouble to the authorities. These Vilayatis had been first enlisted during the reign of Jaswant Sinha to fight for him. But all along it has been the policy of the chiefs as well as of British officers to reduce their number in the state troops as much as possible. In the year

1866-67 fifty-three of these privileged rioters were dismissed and again in 1869-70 about one hundred and twenty more were sent away.

Now we come to the terrible famine of 1869 which devastated Mewar and the neighbouring region. A famine in an isolated locality, remote from the centres of trade and distant from marts of grain, especially when there are no means of prompt communication, no modes of ready transport, as was bitterly proved thirty years after, is a terrible curse, unless effective measures are taken forthwith to combat with the monster. To dally with such calamities is to court disaster. The best remedy is to forestall them. But financial scruples sometimes override the dictates of common sense and reason.

Maharawal Udai Sinha, however, whose heart overflowed with the milk of kindness was not to be taken aback. He proved equal to the task. The measures which he took purged the mortal fang of much of its venom and saved many lives which would have been lost otherwise. Relief-works were opened throughout the State. Those who were too weak to take advantage of them received gratuitous relief. All customs duties on export or import of trade *via* Kherwara were remitted. Cart-loads of grain were imported from Cawnpur and other marts and brought under armed escort from Chittore. This was sold in small quantities on cheaper rates by a special arrangement made on behalf of the State. In twenty-five villages tanks were dug both as relief and preventive measures. It cost the State a total expenditure of Rs. 90,000 of which Rs. 45,000 were spent on tanks and wells, Rs. 20,000 on repairs of the city walls, city gates and palaces and the remaining 25,000 on gratuitous relief administered to the famine-stricken people, irrespective of fact whether they belonged to Dungarpur or to

Mewar. Considering the limited resources of the State, the total amount of money spent on famine was more than liberal. What is still more creditable to the financial skill of the Chief and his ministers is that all this money was found without contracting a loan or raising any new taxes. The revenues of the State must have been used with a tact that must extort the admiration of all.

Close upon the heels of the famine the State had to meet another demand upon its purse. This was the marriage of the eldest daughter of the Chief with the Rawal of Jasalmere which came off in December 1872. Two years later in February 1875 Maharaj Kumar Khaman Sinha, the heir-apparent, was married to the princess of Rutlam.

Col. Nixon had been so satisfied with the administration of Dungarpur that in 1867 he submitted to his Government a report proposing some reduction in the annual tribute payable to the Government by the State. He had made out a strong case. The tribute of Rs. 35,000 was too heavy for a state with a revenue of little over a lac. To save it from running into debt with an efficient administrative machinery to maintain it required great tact and skill in handling its finances. But the ultimate result of such a heavy tribute would sooner or later be the break-down of the State under the burden and its plunging into debt—a calamity which the Imperial Government should always guard against. But the eloquent and emphatic recommendation did not meet the views of the Foreign Office of the Government of India.

In May 1874 Dewan Nihal Chand, an able and experienced minister of the Maharawal, died. For some years no new Dewan was appointed, the Maharawal personally looked after the ministerial business as well. This made the administrative machinery

work more smoothly and efficiently. To give a practical training to the heir-apparent in the work of government he was required to attend his father during the Ijlas Khas.

In 1893 the Maharaj-Kumar who had thus been trained under the very eyes of his father died which cast a heavy gloom of sorrow over the whole of the State. He was in the very prime of life and his death was a severe blow to the aged Maharawal. However, there was one consolation that the Maharaj-Kumar had left a son behind.

Maharawal Udai Sinha built a new palace on the banks of the lake Gaip Sagar. It is a fine building that cost over a lac of rupees. He also took some interest in the education of his people and had opened a school at the capital. He might have done something more in this direction but his last years were clouded by the domestic sorrow which as a father he could not forget. In 1898 Maharawal Udai Sinha died after a long and glorious reign of 54 years and was succeeded by his grandson who was then a child of ten years old. It is more than 10 years that Udai Sinha died but his memory is still fresh and his name is lovingly enshrined in the hearts of his grateful subjects.

CHAPTER X.

The Re-ascension.

Second Administration.

The new Maharawal was but a child of ten years old when his grandfather died. The state was placed under the administration of the British political agent, Southern Rajputana States, assisted by a council of 4 members. The prince was sent to the Mayo College, Ajmer, for education.

At once the shears of retrenchment were applied to every branch of state expenditure. All the troops were disbanded. Stable and household expenditure was greatly curtailed. In this and many other ways much saving was effected which was intended to be applied to more useful and urgent reforms.

But just then a terrible famine, the most disastrous that ever ravaged India, devastated the country from end to end. Most of the other famines had been local and if their severity had radiated beyond the area of their birth, it was but within a limited circle, whereas the famine of 1900 was an all-pervading one in India and there was hardly any tract which escaped its deadly touch. Dungarpur, for the causes alluded to in the preceding chapter was the greatest sufferer. The administration was but a few months old when it was called upon to battle with the direst calamity and one over which human hand had but little control. The outlook at the opening of the rainy season was not so gloomy but rather cheerful. With the first showers of rains the people were so sanguine of a good rainfall and good harvest that all the available store of grain was exported by the too-greedy mahajans at the prospect of a large profit as soon as it was known that prices had run very high outside the territory. In the time of the late chief the export of grain had not been extravagantly encouraged and the consequence was that the people had always a reserve of it to fall upon in times of scarcity. Living or necessities of life had always been cheap. The easiest test of measuring a country's prosperity or poverty is to see whether the necessities of life are growing cheaper or dearer. In the first case, *i.e.*, when there is a tendency to fall in the prices of these articles of life, the country is prosperous, while in the second case, *i.e.*, when there is a tendency to rise in these, although there be

a tendency to fall in the prices of articles of luxury and comfort, the country is on a road to poverty. But this is only a sign and not the cause and if due allowance be made for the attending causes and circumstances it may be looked upon as the surest thermometer of a nation's warmth of prosperity or the approaching cold of poverty. However, this is not a fitting theme to discuss in a short history like this. The deceptive glamour of a free trade policy had by this time cast its charm and the country was left without a grain of food. Suddenly the monsoons failed ; even the Heavens cheated and the rains ceased. The prospects which, a few weeks before had been so hopeful, grew dismal. The spectre of famine in its naked ugliness rose up before the vision. From every corner went forth the cry for bread, the moans of the famishing and the wailing of the dying. It was easy to export but not so easy to import. The beasts of burden were already dead or dying. With starvation staring in the face, the professional freebooters became more active in their trade. Thus roads became unsafe. There were no prompt means of transport. The nearest station is still some 70 miles off. The bullock carts slowly creaked on their journey and the lowest fare which in ordinary days is Rs. 8 rose to Rs. 80. This was not grudged but still the supply ran short. There was money enough but money could not be a substitute for grain. Thousands perished and perished most miserably. Parents sold their children, mothers deserted their sucking babies ; husbands abandoned their wives and wives left their husbands. In streets and on public roads were seen skeleton figures creeping on to beg a morsel of bread. When their little strength failed they fell prostrate to die and escape from this inhospitable world. The state did all it could, still it could.

To maintain peace and order throughout the country, several new police stations and outposts were established in different parts of the State. Under the able and watchful guidance of Khan Bahadur Gulam Kader Khan, Police Superintendent of the State, the Department did its work well in suppressing crime and preserving peace.

To utilize the finances to the utmost, to prevent their abuse and misuse, and to be always able to feel the financial pulse, it was indispensable that they must be properly and accurately accounted. The system which was till then in practice was both inaccurate and unsatisfactory which bred not a little corruption. The Accounts Branch was therefore overhauled and placed on scientific lines. The new Accounts Office has been up-to-date in its work, a model of precision and hair-splitting under Mr. M. D. Bhargava.

Next to attract attention was the Finance—the sinews of war and still more of peace, the backbone of all good and progressive Government. The first thing which claimed earnest attention was Land Revenue for it had greatly dwindled away since the terrible Famine of 1900. A re-settlement had become an imperative necessity and the Settlement Department was accordingly called into being. All the land was surveyed, classed and assessed anew. The Revenue Department was reorganised from top to bottom. The Revenue has since been steadily increasing under the able and efficient management of Mehta Ranchor Dass, Mal Hakim.

In the time of the late Maharawal farming was still in vogue and Customs Revenue had been mostly collected by farming which invariably and everywhere leads to corruption and extortion. This Department, too, therefore had to be placed on a sounder footing. The customs income had all

along been satisfactorily on the increase, the credit for which is due to Mr. Lingoji Potona, Comptroller of Customs, and his son Mr. Ramachandra Lingoji, Superintendent of Customs. On the one hand the State has been profiting and on the other the public are saved from a good deal of worry, extortion and corruption and then it has been a good indirect moral teaching.

The reformation of magistracy and judiciary having ensured evenhanded justice, the reorganisation of Police having secured peace and order, the overhauling of the Accounts Department having obtained accuracy and economy in the receipt and disbursements, the resettlement of land revenue and the reconstruction of the Customs Department having made the revenues more elastic and placed on a sounder basis, the authorities had now the means, the leisure and the will to reform the other Departments under the State which directly affect the welfare of the people and are the offspring of peace and prosperity.

Education has always been a favourite "hobby" of British officers. However much one may denounce the present system of Education as prevails in our Schools and Colleges today, as well as may differ from the Educational policy to which the Government of India has been sticking since the Regime of Lord Curzon, one cannot withhold the praise for the interest which Britain, though a foreign Government, have always taken in this direction. May be the Government do not spend as much as we would them do, or as they ought to do, considering the supreme importance of the subject; still it is a matter of no small consolation that they do more than any other benevolent Government might have done. In most of the states of Rajputana, the Education Department

owes its conception, its birth and its up-keep to the British officers. Originally it was intended to be a passport to win the good opinion of the Political Agents and still in some states it is but half-heartedly run and is more an object of show than of use. To all appearance it is looked upon as a prodigal son and as such it is a 'thorn in the eyes of many and attempts are made, both, openly and covertly, to crush it down.

The seed of Education, as we have seen, had been laid in the time of the late Maharawal ^{the} Udai Sinha, and now the Department was duly organised. Nearly a dozen Vernacular Schools were started in the muffussil and one Anglo-Vernacular School at the Capital. Pandit Shravana Dikshit, B.A., Civil Judge and Magistrate, who held the additional charge of the office of Inspector of Schools proved the Champion of this "good-for-nothing fellow". Under Mr. J. N. Bhargava, Head Master, the Pinhey School, Dungarpur, made splendid progress. Some of the schools had to be closed later on as the people, steeped as they are in ignorance, did not sufficiently patronize them. A Girls' School was started in December 1907.

A public Library named after Captain Ducat, one of the earlier Political Agents who had charge of the administration during the present Chief's minority, was opened at Dungarpur, to awaken literary interest in the citizens. Another Library was opened at Sagwara.

Municipal Government was also introduced and the people have begun to take perceptible interest in the local affairs of their respective towns. The streets are regularly lighted and kept clear. The Hospital Assistants at Dungarpur and Sagwara are local sanitary officers of their respective Municipi-

palities and the sanitary condition of these towns is appreciably improving.

A Public Works Department was also brought into existence. The Pinhey School, the Holme Hall, and the Central Jail are some of the important public buildings which have been erected under the direction and supervision of the State Engineer Sardar Pratap Sinhaji. A School Building at Sagwara has also been constructed. The Pohnelpa tank is now under repairs.

This finishes the catalogue of the most important reforms which the Administration during its nearly 11 years of existence introduced in Dungarpur. The great credit for this noble work is due to the several Political Agents who held charge of the administration, in particular to the last two Mr A. T. Holme, I.C.S., and Captain R. C. French, I.A. For the greater part of the period during the minority the post of the Kamdar (Dewan) has been held by Rai Bahadur M. Ganeshi Rama Rawal whose services were lent to the State by Government in 1903 A. D.

CHAPTER XI.

Conclusion.

H. H. Rai Rayan Maharawal Shri Bejay Sinha Bahadur.

The present Chief of Bagar, H.H. Shri Bejay Sinhaji Bahadur, was born in 1888. While he was yet 5 years old he lost his father, Maharaj Kumar Khuman Sinhaji, and thus became heir to the throne of his grandfather. Shortly after he lost his mother also. In 1898 when he was but 10 years of age, Maharawal Udai Sinha died and Prince Bejay Sinha was

duly installed on the *munsad* of his fathers and was sent to join the Mayo College, Ajmere, where he was placed under the personal tuition and supervision of Mr. Sheering, Vice-Principal of the College. In 1906 H. H. passed the Diploma Examination and was sent to join the Imperial Cadet Corps. But the climate of Dehra Dun did not suit his delicate health and he had therefore, to return and rejoin the Mayo College for taking the Post Diploma. In February 1907 H. H. was married to the eldest princess of Sáilana and in May of the same year he left the Mayo College for good and received practical training in the work of Government under Captain French, the then Political Agent. On 8th March 1908 Maharaj Kumar Lakshman Sinha, the heir to the Gaddi of Bagar, was born and on the 27th February 1909 a grand Durbar was held at Dungarpur in which H. H. Rai Rayan Maharawal Shri Bejay Sinha Bahadur was formally invested with full ruling powers over his State by Colonel E. H. Pinhey, K.C.S.I., Agent to the Governor-General in Rajputana. Next day on the 28th February 1909 a second Måharaj Kumar was born.

The brilliant career of H. H. at the Mayo College where he was always highly spoken of by his professors, and was very popular with his brother chiefs, gives promise of glorious, sympathetic and just rule. H. H. is an excellent Scholar of English and History and our earnest prayer in conclusion is that his reign be crowned with perfect peace and ever-increasing prosperity.



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